# DAVIDS REPENTANCE:

OR

A plain and familiar Exposition of the 51 Psalme first preached, and now published for the benefit of Gods Church.

Wherein every Christian may set before his eyes the pattern of unfeigned *Repentance*: Likewise exhorting every man to labour for repentance before *sickness and death seize upon them: for after Death there is no Repentance to be had or expected.*

The sixteenth Edition.

Newly revised and profitably amplified by the Author *Samuel Smith*, late Preacher of the Word at *Pritlewell* in *Essex*.

LUKE 13. 5.

*Except ye repent, yee shall all perish.*

*LONDON*,
Printed for *W. Wilson*, dwelling in Little St. *Bartholmewes* near *Smithfield*. 1655.

N. Bible. Old Testament. Psalms.

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Richard James

His Book

1713

# DAVIDS Repentance; OR A Plaine and Familiar Exposition upon the Li. Psalme:

First Preached & now Published for the benefit of Gods CHURCH

Most needfull for the times, by Samuell Smith, late Preacher of the word of God at Prittlewell in Essex.

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## To the Christian Reader.

CHristian, Reader, seeing the burthen of the Ministry is this, to pluck men out of the Kingdom of Satan, & to bring them to the living God; surely then it is the duty of all those that have taken upon them this holy Calling, to help forward this worthy worke. And to this end I entertained my spare houres in the time of my long sickness, (when I was not able to perform my duty in the Congregation of my charge) in publishing this short Exposition of the 51 Psalme to the view of the world: not for vain glory, or for any good conceit or opinion that I have of the same, or of my self, as hee knoweth that knoweth all things; but chiefly for the honour of God, that if it please the Lord to give a blessing to sinners, even such as sit in darknesse, and in the shadow of death, might bee moved to Repentance. It is an opinion of carnall men who remain under Satan, and his dominion, (as all men do by nature) that when sin is committed, done, and past, they shall never be called to account for the same. But (alas) no length of time can wear sin away, if it be not taken away by true and unfeigned repentance: yea, the sins of our youth;

*which many yeares agoe we have committed, (if now in time we do not repent, and stop the mouth of the same) shall stand up as new and fresh against us, as the first hour we committed them. O that we could be wise to think on these things! Ourselves wax old, our bodies declining to the grave, and will we take no paines to wash away our sins, but let them stand in their strength against us? This were a great folly: Let men therefore think of this betimes; there is no going to heaven with dry eyes, or on beds of Doun. Now if this poor work of mine may find entertainment with thee, I shall so much the more be encouraged to take paines in this kind on other places of Scripture, as upon the first* Psalme *which I have now published, with many other: And withall may help thee forward to this necessary duty of Repentance; I have then my desire: give the praise to him from whom all good commeth, who worketh in us the will and the deed; to whom be praise and honour for ever and ever.* Amen.

Thine in the Lord,

SAMVEL SMITH.

# The Table.

## *Out of the Title of the Pſalme.*

Pag. 1. 2, 3.


Doct. 1. Singing of Pſalmes an antient practice in the Church of God. pag. 6

2 A child of God may fall after he is effectually called. p. 18

3 The word preached the ordinary means to beget Faith and Repentance. p. 26

4 A fearfull thing to live in ſin without Repentance. p. 30

5 Miniſters muſt reprove the greateſt perſonages. p. 38

6 Men muſt be charged with their ſpeciall ſins. p. 48

7 Chaſt ſpeech taught of God. p. 51

8 The godly reſpect more the glory of God, than own credit. p. 53

9 The ſtrongeſt may fall. p. 55

Verſe 1.

Doct. 1. Sight of ſin the firſt ſtep to Repentance. p. 63

2 Sorrow for ſin, note of a godly man. p. 91

3 Mercy is chiefly to be ſought for. p. 73

4 God alone is to be prayed unto. p. 78

5 Experience of former favour, aſſureth of future. 83

6 The mercy of God emboldens penitent ſinners to come unto him. p. 85

7 Gods mercy mans merit. p. 90

8 The nature of ſin. p. 94

9 God a God of infinite mercy. p. 95

10 The Lord keeps a Book of all our ſins. p. 100

*Verse 2.*

*Doct.* 1. *A* wounded conſcience can find no reſt, but only in Chriſt. p. 109.
2 *A* difference betwixt the ſorrow of the godly and the wicked. p. 114.
3 Sin defiles the whole man. pa. 120.
4 Hard matter to be cleanſed from the pollution of ſin. p. 124.
5 Blood of Chriſt alone doth waſh away ſin. p. 129.

*Verse 3.*

*Doct.* 1 Confeſſion ever goes before remiſſion. p. 134.
2 *An* accuſing conſcience the meanes to bring men to repentance. p. 149.
3 Neceſſary duty to call our ſins to account. p. 255.
4 Sin once known, doth continually accuſe, till it be pardoned. p. 160.
5 One ſin never goes alone p. 164.

*Verse 4.*

*Doct.* 1. *A* mans ſins are open before God. p. 170.
2 What ſorrow it is that accompanies repentance. p 175.
3 Note of a penitent perſon, not to excuſe his ſin: p. 180
4 God alone can forgive ſins. p. 185.
5 Acknowledgement of particular ſins required in true repentance. p. 198.
6 Men ſin before almighty God. p. 205.
7 The Lord maketh good uſe of our conſciences. p. 210.
8. God is ever juſt in his judgements. p. 213.

*Verse 5.*

*Doct.* 1. *A* man doth never truly repent till he come to know his own nature p. 228.
2 No man is born by nature the child of God p. 228.
3 Godly parents beget ſinful children

*Verſe*

*Verse 6.*

*Doct.* 1. True knowledge of God works true humility. pag. 239

2 A sanctified heart the greatest blessing of God p.247

3 Sin is but a lying vanity. p.248

4 A fearfull thing to sin against knowledge p.252

5 Heavenly wisdome the gift of Gods Spirit. p.258

*Verse 7.*

*Doct.* 1. Pardon of sin the greatest mercy, p.263

2 Sin is infectious. p.267

3 The Ceremonies under the Law were but to lead us to Christ. p.268

4 Christs blood alone doth purge our sins. p.270

5 Salvation to be sought for onely in Christ. p.274

6 Sin defiles a man. p.279

7 Naturall men their estate described. p.283.

*Verse 8.*

*Doct.* 1. Assurance of the pardon of sins may be obtained. p.295

2 Mans testimony of the remission of sins, is nothing without the testimony of Gods holy Spirit. p.299

3 Ministery of the Word, means whereby God convaies comfort to his children. p. 303

4 Where sin is not pardoned, there can be no true joy. p.307

5 No sorrow in the godly like the sorrow for sin. p.312

6 There is no respect of persons with the almighty p.315.

7 Pardon of sin brings true joy. p.319

*Verse 9.*

*Doct.* 1. Gods anger most fearful to the godly, p.321

2 Manner of Gods pardoning sin. p.328

3 All our sins are known to God. p.332

*Verse* 10.

*Doct.* 1 Iustification and Sanctification goe together. pag. 335
2 Repentance a new Creation. p. 339
3 The Sanctification is never in part p. 343
4 God is the Author of sanctification. p. 350
5 Sin hinders the work of sanctification p. 352
6 A child of God not alwaies at one stay. p. 359
7 A purpose not to sin, mark of a sanctified heart. 362
8 Sin quenches grace as water fire. p. 366.

*Verse* 11.

*Doct.* 1 The pleasures of sin are dear bought. p. 374
2 The judgements of God upon others cause the godly to fear. p. 389
3 Sin takes away the feeling of Gods favour for a time. p. 391

*Verse* 12.

*Doct.* 1. Fruit of sin described p. 401
2 Favour of God is a Christians chiefest joy. p. 404
3 State of Gods children not alwaies alike. p. 408
4 Pardon of sin the soundest joy. p. 411
5 Man weak being left unto himself. p 416

*Verse* 13.

*Doct.* 1. The goodnesse of God rewards our selves must be made known. p. 420
2 Thankfulnesse a necessary duty. p. 422.
3 Fruit of faith to seek the good of others. p. 426
4 What Doctrine Ministers must teach. p. 429
5 Ignorant people are to be taught the waies of God. p 431
6 Conversion of a sinner is Gods work. p. 454

*Verse* 14.

*Doct.* 1 Murther a heinous sin. p. 438
2 God hath mercy for such as seek mercy. p. 443

3 Pun-

3 punishment of sin should keep us from sin. p. 445
4 Note of a true penitent to aggravate sins. p. 405
5 Faith required in prayer. p. 453
6 Praise of our salvation properly belongs to God. p. 455
7 Gods mercie must unite our tongues to praise him. p. 458
8 God should not be righteous if he should not pardon sin. p. 460

*Vepse* 15.

*Doct.* 1. Sin takes away the use of the tongue, that man cannot speak as he should. p. 463
2 No ability in a man to perform any good. p. 467
3 Thanksgiving a necessary duty. p. 469

*Verse.* 16.

*Doct.* 1. *A* mans person must first be approved before his sacrifice be accepted. p. 478
2 *A* man may perform a good duty, and yet sin in the maner of doing it. p. 48[illegible]
3 Popish sacrifices abhominable. p. 484
4 Christian end of all other sacrifices p. 485

*Verse* 17.

*Doct.* 1. Broken heart a most rare thing to be found. p. 490
2 God doth highly esteem of a broken heart. p. 493

*Verse* 18.

*Doct.* 1: Prayer the chief refuge in time of danger. p. 498
2 Prayer for the Church, a necessary and a holy duty p. 502
3 Liberty of preaching one of the *Almighties* favours p. 508

4 Faith must not rest upon the merits of another. pag. 520
5 Sins of the Magistrates provoke and stirre up the Almighties anger highly. p. 520
6 b true penitent will seek to build up that which efore he had pulled down. p. 522
7 A man cannot truly pray till he repent. p. 524

*Verse 19.*

*Doct.* 1. What be those sacrifices that God doth accept of. p. 528.
2 Solemn vowes of a Christian duty. p. 535
3 Publick thanksgiving after deliverance required. p. 539.

10 OC 61

The

# The Contents.

## *Pſalme* 51.

To him that excelleth, *A Pſalm of David*, when the Prophet *Nathan* came unto him, after he had gone in unto *Bathſheba*.

*HAve mercy on me, O God, according to thy loving kindneſſe, according to the multitude of thy compaſſions put away mine iniquities.*

*2 Waſh me throughly from wickedneſſe, and cleanſe me from my ſins.*

*3 For I know my iniquities, and my ſin is ever before me.*

*4 Againſt thee, againſt thee onely have I ſinned, and done this evill in thy ſight: That thou maiſt be juſt when thou ſpeakeſt, and pure when thou judgeſt.*

*5 Behold I was born in iniquity, and in ſin hath my mother conceived me.*

*6 Behold thou loveſt truth in the inward affections: therefore haſt thou taught mee wiſedome ſecretly.*

*7 Purge me with Hyſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow.*

*8 Make me to hear of joy and gladneſſe, that the bones which thou haſt broken may rejoice.*

*9 Hide thy face from my ſins, and blot out all mine iniquities.*

*10 C reate*

10 *Create in me a clean heart, O God, and renew a right Spirit in me.*

11 *Cast me not away from thy presence, and take not thy holy Spirit from me.*

12 *Restore me to the joy of thy salvation, and establish me with thy free Spirit.*

13 *Then shall I teach thy waies unto the wicked, and sinners shall be converted unto thee.*

14 *Deliver me from bloud, O God the God of my salvation, and my tongue shall sing joyfullly of thy righteousnesse.*

15 *Open thou my lips, O Lord, and my mouth shall shew forth thy praise.*

16 *For thou desirest no Sacrifice, though I would give it: thou delightest not in burnt offerings.*

17 *The sacrifices of God are a contrite spirit, a contrite and broken heart O God, thou wilt not despise.*

18 *Be favourable unto Sion for thy good pleasure, build up the walls of Ierusalem.*

19 *Then shalt thou accept the saorifice of righteousnesse, even the burnt offering and oblation. Then shall they offer Calves upon thine Altar.*

10 OC 61

# A plaine and Familiar Exposition upon the Fifty one PSALM.

## First Preached, and now published for the benefit of Gods Church: Exhorting every man to labour for Repentance before death seize him, for after death there is no Repentance to be thought of, or expected.

## PSALME LI.

### The Text.

*To him that excelleth: A Psalme of* David, *when the Prophet* Nathan *came unto him, after he had gone in to* Bathsheba.

CONcerning the booke of the Psalmes, it is an Epitome of the whole Scripture, teaching us what wee are to believ

beleeve and do, both to God and man: In which as in a Glasse wee may clearely behold the Nature of God, his wisdome, goodnesse, and mercy towards his Church and his Children: As also most notable spectacles of his fearfull wrath, and vengeance against the wicked and ungodly.

If men would pray unto God, and crave for any mercy and blessings at his hands, here be excellent platforms of true, hearty, and most earnest prayers. If men would give thanks for any blessings received, for judgements escaped, or for deliverance from wicked and ungodly men, here bee worthy examples and directions, if man would finde comfort in temptations, troubles and afflictions, and learne with patience to beare them, there is no part of the Bible more sweet and comfortable. And therfore it should be our delight and study, & we ought to spend the more time in reading, and also in the meditation of so excellent and worthy a Book: according to that of our Saviour, *John* 5. 29.

5. 29. *Search the Scriptures*: becauſe that will bring a man to true happineſſe in the end: namely, to know God to be his Creator, to know Jeſus Chriſt to bee his deliverer, to know himſelfe, and to direct him in that narrow path that ſhall lead unto life.

I thought good to ſpeake of this *Pſalme*, becauſe it containeth in it a moſt worthy example of true and unfeigned Repentance, without which there is not, nor can bee any pardon of ſin: *Except yee repent, yee ſhall all perish.*

Now, it containeth a famous and moſt worthy example of Repentance, if you either regard the perſon who was a renowned and eminent King of *Iſrael*, a holy Prophet of God, yea, a man after Gods owne heart.

Again, in the matter of the Pſalm, and of his Repentance, you ſhall ſee a Spectacle of two great and grievous ſins committed by *David*, wherin we may alſo ſee the great frailty, and weakneſſe of Gods children by nature

ture which may teach us to pray un to the Lord for the Spirit of Corroboration: for if *David* fell, who was a holy man; whither ſhall wee fall who are great ſinners, if God doe but a little leave us to our ſelves? and howſoever by the ſpeciall mercy of God towards *David*; this ſin of his prevailed not to his eternall condemnation; yet we ſee what terrour of conſcience, and griefe of heart hee ſuſtained before he could bee aſſured of his former comfort. And this ſhall all fleſh find, that the pleaſures of ſin for a ſeaſon here, will bring with them ſorrow in the end; a thouſand teares and ſighes for one ſin of pleaſure. As for the Repentance of *David*, we ſhall ſee it moſt excellent and admirable: for hee doth freely and truely confeſſe his ſins, and is not aſhamed to Chronicle them even in the Word of God, for all poſteritie, to read and peruſe. And laſtly, we ſhal ſee the endles love and mercy of God towards poor and miſerable ſinners, when they ſhall truly repent and ſeek for mercy.

The

Dividing of the *Psalme.*

The whole Psalme containes two parts: First, the preface of the Psalm, shewing the occasion of it, and by whom it was penned; & secondly, the Psalme it selfe, which containes in it nothing else but a most earnest prayer of *David*, as a poore prisoner arraigned and condemned at the Barre of God. And the Petitions of the Psalme are two-fold: first, there be some concerning *David* himselfe, to the eighteenth verse: And secondly, some concerning the good of the whole Church in generall: because his sin had indangered not onely his owne estate, but even the good and flourishing estate of the whole Church of God, and his own Nation.

In the Preface or Title of this Psalme:

First, mark to whom this excellent Psalm was committed: *To him that excelleth: or to the excellent Musitiã.*

Secondly, by whom it was penned, *A Psalme of* Dadid.

Thirdly, the Circumstance of time, when it was penned: *When* Nathan *the Prophet came unto him.*

Then

Then fourthly, the occasion of it: Namely, *Nathans* message from the Lord, sharply reproving *Davids* sins, namely, Adultery and Murther.

*To him that excelleth, or to the excellent Musitian.*

The Prophet *David*, when he had written any Psalme for the comfort & benefit of the Church of God, was wont, as it seemeth, to commit them unto those men who were appointed Masters of the Musick, wherein they did sing in the Temple to Gods glory, as *Heman, Asaph, Corah, Iedithun* &c. And therefore *David* & *Solomon* were commanded of God to appoint some Companies of Musicians to sing unto God, these were the Masters of the Musicke to set the Tunes, and dispose them. You must understand now *David* was not the Author of all these Psalmes, though they be called *Davids* Psalmes; but some other Saints and holy men did pen some of them, as well as hee; but *David*, being a man after Gods owne heart, did cause them to begathered & collected, and called them his Psalms.

First to whom this Psalme was committed. 1 Cor. 15 3 Chr. 9. 1

From

From hence, that *David* did commit this Psalme and the rest, to the Masters of Musicke to bee sung in the Church of God to his glory; and especially this 51. Psalme, being one of the 7. penitentiall Psalmes, or rather a Psalme of Psalmes, for comfort to an afflicted minde; therefore was this Psalme placed by the wisest in the middest of the other penitentiall Psalmes, even as the Sun is placed in the middest of the Firmament: Likewise wee learne that the singing of Psalmes in the Assemblies, and Congregation of Gods people, is not onely an antient custome of the Church of God, but very lawful and commendable: used as wee see here in the daies of *David* and *Solomon*, & commended them to God. Now the Birds, which are but poore creatures in respect of man, should stir us up to sing Psalmes: as St. *Ambrose* reports; it would make a man to blush when hee considers how the Nightingale and Lark every morning and evening sing out their Notes to the glory of their Maker, & man so much to neglect

*Doct.* 2 Singing Psalmes in antient practice. *The 7 penitentiall Psalmes.* Psal. 6. Psal. 32. Psal. 38. Psal. 51. Ps. 102. Ps. 130. Ps. 143.

left his Maker, as not morning and evening to ſing praiſes unto his Holy Name. It is Gods owne command that wee ſhould ſing, and therefore it is good: The Booke of Pſalmes is called the Song of Heaven, and the key to Paradiſe: and when wee ſing theſe Pſalms, we muſt do it with the duty of holineſſe and obedience. *David* hee was ſtiled the ſweet ſinger of *Iſrael*; O, ſaith he, *ſing praiſes, ſing praiſes to our God upon a ten ſtringed inſtrument*: In the Church Triumphant, there they ſing *Halellujah* to the Almighty: & in the Church Militant we ſing *holy, holy, holy, Lord God of Hoſts*. So it was the uſual practiſe of Chriſt & his Apoſtles to ſing Pſalms, or Hymns after they had eaten: & it is ſaid of *Paul* & *Silas*, that being in Priſon, they ſung Pſalmes at midnight in the ſtocks, even there they ſung Pſalms to God: the Virgin *Mary* ſhe ſung, *my ſoul doth magnifie the Lord*: & ſo likewiſe of old *Simeon*; *Lord now letteſt thou thy Servant depart in peace*: ſo in *David*, *I will ſing a new ſong unto the Lord*: & in the days

Acts 16. 25.

of the

the Apoſtles it was uſed as *Paul* ſhews commanding the *Coloſſians*, and all Chriſtians to uſe this holy exerciſe: *Admoniſh your ſelves in Pſalms, Hymns, and ſpiritual ſongs, ſinging with a grace to the Lord in your hearts.* Col.3.16 1 Cor.14

This then ſhould ſtir us up to the more carefull practice of this godly duty: and it condemns the prophaneſs of thoſe ſcoffing wretches, who mock, as at all other duties of Gods people, their Prayer, Hearing, Reading, Exhorting, &c. ſo that their ſinging of Pſalmes. Alas, theſe prophane men, and graceleſſe Wretches having no grace in their hearts, they ſee not nor perceive not the inward comfort which Gods children finde in ſinging of Pſalmes unto their God.

But ſo ne may ſay, I could never receive any ſuch ſpirituall joy in ſinging of Pſalmes. It may be ſo, & thine eſtate is ſo much the more to bee feared. As the prodigal Son in the 15 of St. *Luke*, did know it and enjoy it; ſo the eldeſt Son asked what manner of joy it is? And ſo many worldlings aske, *quale gaudium?* We an-

ſwer, that which is knowne by taſte, cannot by ſpeech: So taſt what joy it is, and then as Chriſt ſaid, *I have bread to eate, and yee know not of it*: So may the Chriſtians ſay, I have joy, and ye know not of it.

But becauſe moſt men and women think it an excellent and comfortable practice, I will ſhew you how wee ought to be qualified, leſt if wee take more delight in the ſweetneſſe of the Muſicke, than in the comfort of the Pſalme, we do but make a noiſe, and are like ſounding Braſs, loſing the benefit of ſinging, yea, take the holy name of God in vain.

How to ſing aright.

Firſt then, that wee may ſing to Gods glory, and to our comfort, wee muſt ſing with the heart, and with the underſtanding: So Saint *Paul, Col.* 3. 16. ſaith, *I will pray & ſing with the ſpirit and underſtanding*, that is, with Knowledge and underſtanding of that I ſing; and not as the Papiſts uſe to roare in their Maſſes in Latin, ſo as none that heare them underſtand what is ſaid or what is done, nay, ſcarce themſelves.

Secondly,

Secondly, for the matter of our ſinging, it muſt be Pſalmes or Hymnes, and ſpirituall Songs, not vile and filthy Songs, which are the Devills Muſick in the mouths of prophane perſons: wherefore let us put away all vile and filthy ſongs, and let us cheere up our ſpirits, & make our ſelves merry with *Davids* Muſicke. As the Spirit of God hath given him the name of the ſweet Singer; ſo let his Muſicke be ſweet in our eares, let us often ſing this Pſalme, and other his mournfull ſongs, that we may be filled with the joy of the Spirit, as he was, and paſſe from hence into thoſe eternall joyes whither hee is entred, that ſo jointly we may ſing *Hallelujah* together.

Thirdly, we muſt not ſing to ſpend the time, or to ſatisfie our eares with the noyſe or tune; but ſinging wee muſt ſeeke to expreſſe our thankfulneſſe to God, to redeeme the time, as St. *Auſtin* did, be not like the tinkling Cymballs, nor the Muſicke of Children. And therefore we muſt ever labour our ſelves to bee affected

in

in singing with cheeerfulnesse unto God.

Fourthly in singing, seeing it is a part of prayer, we must looke to doe it with all reverence as unto God himselfe, and as wee would shew all seemly and decent behaviour when we thank our superiours for a good turne, so should we to God, and with more reverence. These things being duely considered; singing doth procure dignity & grace to the holy actions, and much availeth to stir up the minde to true affection, and ferventnes of prayer: but wee must diligently beware that our eares bee not more bent to the note, than our minds to the spirituall sence of the words.

The second point in the Title of the Psalme, is the Pen-man of this Psalm: howsoever it was indited by the Holy Ghost, who was the Author of it; yet you see it was penned by *David*, a worthy and renowned King of *Israel*, a holy Prophet of God, a man after Gods own heart, endued with excellent and singular gifts and graces of Gods holy Spirit.

* By whom it was penned.

1 Sam. 9 14.
2 Sam. 13

Now

*Vſe* 1.

Now from the Pen-man of this excellent Pſalme, who was ſo worthy a King and Prophet, and containing in it ſuch excellent and neceſſary matter, it ought to move us to the great liking and regard of this excellent Pſalme; for we will liſten to the ſpeeches of learned men, their Counſels, and their exhortations, being wiſe, grave, godly and learned, do moſt affect us. Loe then, here is a Pſalm, penned by a moſt skilfull Muſitian, by a renowned King, and worthy ſervant of God: Yea, a man after Gods owne heart. Now the perſon that wrot this Pſalm, ſhould move us very often to the liking of the matter contained in this Pſalme. *Ahab* ſaid of *Micah*, he never Propheſied good: So David, the ſweet Singer of *Iſrael* alwaies good: *The mercy of the Lord indureth for ever.* He was loved of God, the anoyntment Spirituall and temporall doth verifie it: Applauded of all both men and women. David *hath killed his ten thouſand*: A man juſtified of his enemies, *Thou art more righteous than*

Pſ. 119. 100.

*I*: eſteemed of his ſubjects, *Thou art worth ten thouſand of us. A man more learned then his teachers.* He was a compound of vertues, a man after Gods own heart: yet no way deſiring the vain applauſe of men, confeſſeth here his ſin, caſteth his Crown at the Lambs feet, with the 24 Elders, contending to give glory to God, that ſo he might find peace on earth. O what an excellent thing were this, if Kings, Nobles, and great men, would imitate *David* in this, to call themſelves to account of their ſinfull and youthfull crimes; and to ſet down their lives, that ſo they might have matter to praiſe God for his bleſſings, & to acknowledge their ſins with *David*. *David* then was the Author & Writer of this Pſalme, yet *David* reports the fault in himſelfe, as if ſome ſtranger had committed it: He forgets as it were his own people, and his Fathers houſe, ſetting all affection aſide, maketh a plain declaration of his own tranſgreſſion. *A wiſe man* (ſaith *Solomon*) *will accuſe himſelfe, Prov.* 18. So doth

*David*

*David*, not ſhrowding his head, nor running into a Buſh as *Adam* did, but writing his fault in his brow, and pointing with his finger at the Tranſgreſſor under his own name, ſaith, *A Pſalme of* David, *being reproved by* Nathan, &c.

Writers of the Scripturs ſet forth firſt their own imperfections.

And indeed this doth make greatly for the Authority of the Word of God, in that the Writers of it do not ſtick to ſet forth their own frailties and imperfections, that God might have the honour, and man bear the deſerved blame: contrary unto the manner of the Writers of this world, that howſoever againſt enemies they ſpeak all, and more then all, or extoll their friends to the higheſt, yet in them we find few examples in laying open the errors of themſelves, eſpecially when in any ſort it may be concealed.

This courſe we may behold in the whole Scriptures, *David* he recorded his Adultery and Murther, as here in this Pſalme, his repentance of them: 2 Sam. 11.

*Jonah* his diſobedience; *Iob* his impatience; the Idolatry of *Solomon*; the Iob 31. 1 Reg. 5.

Num. 11

*Note.*

diſcontentedneſſe of *Moſes*, the fretting of *Jeremy*, and the like: Here we may ſee the wiſdome of the Word of life, here we may admire their ſpirits, who to give God the glory, do rejoyce in their infirmities, and proclaim their own follies. And if we would compare theſe Writers, inſpired with the Holy Ghoſt, with the works and writings of other men; we muſt either ſhut our eyes, or elſe acknowledge a great difference.

The time when this Pſalme was penned.

The third circumſtance is the time when this excellent Pſalme was penned, and that is expreſſed, *When* Nathan *the Prophet came unto him.* Concerning the ſence of theſe words, ſome men differ: Some think that *David* being fallen, lay in his ſins a whole year, without any touch of Conſcience, and ſound Repentance for them: But it is not like, as others think, that ſo worthy a man as *David* was, *after Gods owne heart*, could lye ſo long in ſinne without any remorſe and touch of conſcience. For my part, I take it, that though *David* could not be ſo ſtony and

and ſo ſteely hearted, or ſo benummed, but muſt needs have ſome griping and ſting of conſcience, and no doubt, his heart muſt needs ſmite him, unleſſe he had been more forgetfull then the vileſt ſinner: So for all that he was not ſo humbled for his great and grievous ſins, as he ought to have bin, till ſuch time as *Nathan* the Lords Prophet came to rouze him by the alarum of Gods judgments denounced againſt him; wherein we may ſee, firſt, that the child of God may both fall fouly and lye in ſin a long time without repentance: And ſecondly, that the Miniſtry of *Nathan* is needfull to reclaim us, elſe we ſhall not only ſin but lye and wallow in them: And indeed not ſo much the falling into ſin, as the lying in ſin, wounds the conſcience, and procures Gods judgments. God did not leave *David* without armour for his wounded Conſcience, when *Nathan* told him, *Thou art the man*: no, he gave him a heart to repent for his ſin; for ſin brings firſt repentance, and then repentance brings forgiveneſſe: *David* 2 Sam. 21

preſently confeſſeth & ſaith, O Lord, I have done theſe ſecret ſins which none but thy All-ſeeing eye can diſcern: *David* thought when he enjoyed the ſweet water of content and pleaſure, that all was well; he did not remember that his ſweet water muſt return to the ſalt Sea again; for his little pleaſure to have a World of ſorrow.

Hence we may gather firſt of all, for our great comfort, that it is the Lords mercy, ſometimes to let a man fall into ſin: for as we build a wall the higher, by caſting the foundation deeper: So the Lord by humbling his children, oftentimes raiſeth them up. As in a Tempeſtuous wind, Trees ſhaken by the root, in calme do ſpread themſelves the more: So the child of God having his root ſhaken, doth more ſtrongly faſten himſelfe in Chriſt Jeſus.

*Doct.* The child of God may fall after he is called.

Note in *David*, A man after Gods own heart, that the true child of God, after he is truely and effectually called and ſanctified, may very dangerouſly fall, and ſin againſt God even as

as *David* himſelf did: ſo *Ioſephs* brethren, how did they conſpire againſt him, to ſell him? yea to kill him? and lay a long time, yea, almoſt twenty years in that ſin before they were truly humbled for it. How fouly did *Peter* fall, though he did not lie long in ſin? for the Text ſaith, *as ſoon as he heard the cock crow, he remembred the words of his Maſter, ſo he went out & wept bitterly*; And as the Judgment-hall was a place of ſinning, ſo it was no place of repenting; but he *went out preſently & wept bitterly*. And as *Clemens Alexandrinus* doth teſtifie, he wept ſo ſore, that he made dents and furrows in his cheeks, with the tears that did fall from his eyes; yea, his repentance was ſo great, that he leapt into a Sea of tears, when he denyed Chriſt. St. *Peter* he wept for his ſins bitterly; he wept, & mingled with his tears, the gall of an holy & ſpirituall revenge and anger, for the ſin he committed, and the good he had omitted. So likewiſe St. *Paul*, when he ſaw his ſin of cruelty, blaſphemy, & perſecution of the Church of God, what a

Gen. 37.

Mat. 26. 70.

revenge did he take upon himſelfe; in watching, and praying, and faſting, and in labouring to build up the Church of God again, which he before had pulld down, even to the hazard of life, both by ſea and land; by Theeves and Robbers, and divers other perills: Thus man for a little pelfe, runs himſelfe into a world of dangers, and for a momentary pleaſure, hazards his ſoule to eternall perdition by the uncleanneſſe of his heart: Yea, as *Job* ſaith, *Job* 15. *What is man that he ſhould be clean, and he that is born of a woman, that he ſhould be juſt: Behold, he found no ſtedfaſtneſſe in his Saints, &c.* And *Pro.* 20. 9. *Who can ſay I have my heart clean?* All which teſtimonies of Scripture ſerve to confirm the truth of this doctrine, that the beſt of Gods Saints in this life, are oftentimes overtaken by the policy of Sathan, and the frailty of their owne fleſh, to commit great and grievous ſins: Yea, the deareſt of Gods children ſometimes are aſleep: *Matthew* 25. *The wiſe and fooliſh Virgins both ſlept:* But yet here

here is the difference; the wiſe awakned, aroſe out of their ſecurity; the fooliſh prolonged the time. O then if Chriſt Jeſus have looked upon us, as he did upon *Peter*, let us look upon our ſelves: if *Nathan* be come, let us ſleep no more.

Seeing that Gods children may thus fall into ſin, and lie in ſin ſo long a time; although no man may hereby be emboldned to ſin with *David*, much leſſe to lie in ſin without repentance: Yet we find that ſuch hath been our ſecurity, and exceeding careleſeneſſe, that God leaving us in his juſt judgment, we have ſinned, and lain in ſin a long time, a year or two, or ten, yet if we can repent, and truly turn to God, as *David* did, we need not doubt but he will ſhew us mercy, as to *David*, *At what time ſoever*: The Lord limits no time if men do repent truly: but if men ſhall defer their repentance in hope of this, that they may repent hereafter, then let them take heed leſt the Lord caſt them off ere they be aware, or elſe leave them to *Vſe 1.*

hardneſſe of heart, and impenitency like *Pharaoh*, like *Corah*, *Dathan*, and *Abiram*; or like *Herod*, or like *Ananias*, & *Sapphyra*. And there is a great difference between this, when a man hath lain in ſin, and the time is paſt: and when a man commits ſin, and deferrs in hope of time to come.

Here we may ſee the difference between this life and the life to come. Here in this life the remnants of ſin, as ſo many ſpots and ſtains in the fleſh, remain even in thoſe which are clenſed by the blood of Chriſt: But when as the faithfull ſhall be glorified, they ſhall then be found unblamable, without ſpot or blemiſh. If we ſhall now caſt our eyes even upon the beſt of Gods holy ſervants, as *Noah*, who forgot himſelfe, and drank too much Wine, *ſo that he was overcome by it*. *Abraham* had his infirmity, giving at firſt little or no credit to what the Lord had told him; that his Wife *Sarah* ſhould bear a ſonne. *Lot* had his weakneſſe of nature alſo, *in committing inceſt with his daughters*. *Joſeph*

Gen. 9. 2.

Gen 17. 17.

Ge. 19. 33.

*Ioseph* had his weaknesse also, for no sooner is he become a Courtier, and in *Pharaohs* Court, but presently he learns to swear, *by the life of Pharaoh.* Gen. 42. 15.

*David*, who is the occasion and subject of our present discourse, had his failings, in killing *Vriah* with the Sword: secondly, in taking *Vriahs* Wife to be his. 2 Sam. 12. 9.

*Peter* he had his slips and infirmities, in denying his Lord and Master with Oaths and curses, so that he must have a silly creature, a Cock to put him in mind of his error. Mat. 26. 27.

*Paul* he had his naturall passion of revenge burning in him, in getting Letters to persecute the Christians at *Jerusalem*, and he must have a voice from heaven to convert him; but being converted, what a stout Souldier was he in fighting the Lords Battle? Act. 9. 22.

St. *Thomas*, he had his fault of infidelity, though an Apostle, and would not believe till he had felt and seen the wounds of his Master Christ Jesus, who confirmed & setled his faith, and then he could confesse and say, my Lord, and my God. Iohn 20. 27. 28.

Old *Zacharias* the Priest, had his Luk.

his infirmities as well as the reſt: for the Angell told him that his Wife ſhould conceive a Son: which he doubted of, and ſaid, *whereby ſhall I know this?* he muſt have an Angell to confirm it to him. Thus we may eaſily ſee ſhame in glory, darkneſſe in light, folly in wiſdome, infidelity in faith.

But when Chriſt ſhall appear, and we likewiſe participate with him in glory, we ſhall be made like unto him. Here we ceaſe not to provoke God by reaſon of our ſins, which continually we do fall into, which ſhould be unto us as bitter as Gall or VVormewood: But when this corruptible ſhall have put on incorruption, and this mortall ſhal put on immortality, and death ſhall be ſwallowed up into victory, then ſhall we ceaſe to ſin, and be as the bleſſed Angels in Heaven.

*Vſe 3.* Repentance is not in mans power.

We ſee that repentance is not in mans power, but it is the ſpeciall gift of God: for if the Lord had not ſent *Nathan* to him, to awake his benummed conſcience, alas, he had run on ſtill in ſinne, he had laine and rotted

ted in his ſins: but the Lord ſends his ſervant *Nathan* to admoniſh him and to awake him. And ſo the people of God acknowledge in many places of the Scripture, *Convert thou us O Lord, and we ſhall be converted.* Again, *Inſtruct them with meekneſs, proving if God will at any time give them repentance, that they may be ſaved.* O then ſeeing repentance is not in mans power: but it is the ſpeciall gift of God: neither could *David* turn of himſelf, though he turned from God of himſelfe: What madneſſe then is it for man and woman to defer all till the laſt gaſp; ſaying, if they may have but three howers before death, they care for no more, as though they had repentance at command? But oh thou vain man, ſee *David*, he fell by his owne will, but could not riſe by his own power: and art thou better then *David?* No, no; unleſſe the Lord give thee repentance, thou canſt never repent: Oh then ſeek at Gods hands, and repent while the Lord calls and offers thee the means. For firſt our perſons muſt be

Ier. 31. 18. 2 Tim. 2 25.

Man ſins by nature, but cannot riſe without grace

accep-

accepted, and then our prayers God will hear, as he did *Davids*; for *David* ſaid, *I have called upon thee in the time of trouble, & thou didſt hear me.*

Seeing that *David* repented not, till he was awaked and rouzed up by *Nathan* the Lords Prophet and Miniſter, and thought himſelfe ſafe, and that he had got Heaven, but he went towards Heaven even as *Pharaohs* Chariots did after the Children of *Iſrael*, with heavy wheeles, burthenſome: But when he had notice of his ſin, he then went light and joyfully to meet his God, ſaying, *I have ſinned.* Hence I gather, that the Word of God preached, is the means both to beget Faith and Repentance, and to increaſe and revive the ſame: for how had *David* gone on ſtill in ſin, if *Nathan* had not humbled him by the word of God? it is able to break a ſtony heart, it is able to wound a heart of ſteel: for what heart can be more obſtinate, rebellious, ſtubborn, ſtony, and ſteely, then was the heart of the cruell *Jews*? Yet by *Peters* Sermon they were pricked, and throughly wounded

*Doct.* 3 The word preached the means to beget faith & repentance.

*Act.* 2. 37

wounded and humbled. *Is not the word* Jehovah *like unto fire, and like a hammer that breaketh the ſtone?* It is able to break a ſtony heart, which is as hard as ſtint: *I am not aſhamed of the Goſpell of God, becauſe I know it is the power of God to ſalvation to all them that believe*: It is compared to a ſharp two-edged ſword, *It is mighty in operation, and ſharper then a two-edged ſword*: It is able to give life to thoſe that are dead in treſpaſſes & ſins

Ier. 31. 29.

Ro. 1. 16.

Heb. 4. 12. Eph. 1. 1, 2.

So then we muſt acknowledge a perpetuall neceſſity of the Word, to beget us, alſo to increaſe in us the graces of Faith and ſanctification, which without the uſe of the Word preached, are ſubject, if not to dying, yet to decreaſing; if not to periſhing, yet to diminiſhing. And from hence it is, that the Lord ſaith of his vineyard, his Church, *Eſay* 27. 3. *I the Lord do keep it, I will water it every moment, leſt any aſſaile it; I will keep it night and day.*

We ſee by daily experience, that after our repentance, and the renewing of our minds, we are ſubject to ſtumble

ble, and to fall into sin, and ready to lie long in it, as men cast into a deep and long sleep, if we be not awaked with the Lords Trumpet, as we may see by this present example of *David*, who was by the subtilty of Satan surprised, and drawn to commit two horrible sins, Adultery and Murther, and lay a long space securely in them, until he was by the Prophet *Nathan* rouzed up and recovered, 2 *Sam.* 12.

Wherefore as there is a continuall use and example of repentance, so is there a continuall use of the Preaching of the Word, that we should not stand at a stay, but increase more and more, till we come to the fulnesse of the perfect age of Christ Jesus.

*Use* 1. This serves to commend unto us the power of the word of God, which is both able to kill sinners, and to make them alive again, and puts a manifest difference between the word of man and the Word of God. All the wisedom, learning, eloquence, and wit of man is not able to save a soul, to convert a sinner, only the word of God can

Gods Word only converts.

can do it, even the plain and ſimple Preaching of the Goſpell can do it: *The Law of the Lord is perfect, converting the ſoul*: though nothing be more contrary to our nature than the Word of God, yet it doth by Gods bleſſing convert us. 1 Cor. 1 15. pſ. 19.7. Rom. 10. 14.

Well then, ſeeing *Nathan* is the meſſenger, and the means that God uſes to reclaim *David* thus ſleeping ſecurely in his ſin, whereas the Lord could have converted him without *Nathans* help: We ſee then, that thoſe men who did deſpiſe *Nathan* and the Lords Prophets and Miniſters, muſt needs die in ſin, without any repentance, who cannot endure themſelves to be admoniſhed and reproved: even as a man having a long feſtred ſore, that is even rotten and putrified, he cannot abide the Chirurgeon ſhould touch it or lance it: alas, it will be his bane in the end. So is thy ſick ſoule, full of rottenneſſe and corruption, and yet thou continueſt in ſin, and lieſt therein, and wilt not ſuffer the Lords Chirurgeons, thou canſt not endure *Nathan* to be ſo buſie, *Vſe* 2. Deſpiſers of the Word muſt needs periſh. *Note.*

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*Vſe* 2. Deſpiſers of the Word muſt needs periſh.

*Note.*

busie with thy sins, what will follow but utter ruine of thy soule, and the bane of it? A guilty Conscience betraies it selfe before it be examined, therefore God hath given man that Conscience, and placed it within him, as an eternall remembrancer; which at one time or other breaks out, and cries guilty when no man accuses him. And therefore let all men be content to have their heart searched with the tents of the Law, to be ript up, and lanced till the blood follow, for this is the next way to be cured.

*Doct.* 4. A fearful thing to live in sin without repentance

In *David* observe what a fearfull thing it is to lye in sin without repentance: it is that which maketh a grievous wound in the conscience, draweth down many and grievous judgments of God, as in *David*; he felt the smart of his sin a long time; yea, carried the skirts of it to his grave, it was a clog unto him al his life. *Peter* committed a grievous sin in denying his Lord and Master; yet he lying not in sin, repented presently, went out, and wept bitterly, & so had a Pardon. But lying

lying in ſin, is that which wounds the conſcience, and drawes down Gods judgments, both on ſoul and body, weakens our faith, makes us cold in prayer, and in holy duties. Yea, the wrath of God doth follow ſuch as make no conſcience of ſin, giving them over to a reprobate ſence, to a ſlumbering ſpirit, and to hardneſs of heart, that they prove in the end to be paſt feeling, *Rom.* 1.28. and ſurely it is juſt with God, that he ſhould forſake them by his grace, who have forſaken him by his ſins. This is that which the Prophet declareth concerning the ſecret judgment of God upon ſinners, that do make ſhipwrack of Faith, and of a good conſcience, *Pſal.* 81.11, 12. *My people would not hear my voice, and* Iſrael *would none of me: ſo I gave them up unto the hardneſſe of their hearts, and they have walked in their own counſell.* Whence he ſhews, that ſeeing they would not be reclaimed & reformed, he ſuffered them to run their whole ſwing unto all ſin and wickedneſs. We muſt make haſt from our

our sins, as *Lot* did from *Sodom*, lest we be consumed with them, as the *Sodomites* were; we must likewise make hast to repent, so as *Zacheus* did, who came down eagerly to entertain Christ: Sin is like a disease in the bones, very hardly will be cured, for that which is bred in the bone, will hardly out of the flesh; repentance is not so soon gotten as we imagin'd, it is dangerous to defer repentance, for delaies in many things bring danger with them. Some think it time enough to repent when the bell is tolling them out of the world; we mistake it alwaies, for sickness may so disable us, that we cannot be sensible of our own grief: that man that doth forget God when he is living, God will forget him when he is dead; for God prepared Heaven for the good, & the torments of hel for the wicked. We must be like *Naaman* the *Syrian*, in making hast to *Elisha* the Prophet: so must we make hast to Christ which is our Saviour, if we will have forgiveness of our sins; if we will enjoy heaven, we must climb

Heaven

Heaven by our repentance: if we beleeve God will punish the wicked for their transgressions, why then do we provoke him to wrath, and cause him to punish us? it is long of our selves, if we will like *Esau* spend our time in pleasure and in hunting, we must then with *Esau* lose the blessing; but if we wil harkē to our wife *Rebecca*, which is the Church, she will shew us quietly how we shall get the blessing. Late Repentance is seldome true, though Repentance may be never too late, if God shew mercy, Repentance cannot be good when it is deferred, and put off; we cannot have repentance in a string, or at our own wills: therefore we must seek and labour for repentance while we have time, strength of body, and ability of mind; for after this life is expired, there is no repentance, but in Hell with sorrow, and howling, and with gnashing of teeth: we must not like the Papists expect to have a Purgatory, and there to stay some certain time to repent, hoping some Pope or other to be present to seale us a Pardon, which

which is as much as if it were ſealed with Butter: being an invention only to delude poor people of the true way to ſalvation, and of their mony; they may as well look for a harveſt of Corn upon a hedge of thornes, as for a Pardon or forgiveneſſe of ſins for them; for thoſe that truſt and ſeek to them for Pardons, do as many men do, who go to a Lottery, and venture a ſumme of money to get a Prize, and then thinks he hath amongſt his Lots got ſomething, and when he opened he finds nothing but blank: juſt ſo it is with their Pardons, of no valew, all blank.

*Vſe* 1. Hence we learn what a dangerous thing it is to give any entertainment to ſin: it is like to a bold and ſhameleſſe gueſt, which if he be once invited, will be ſo hardy, that he will come again unbidden. It is like the breaking in of water, that can hardly be ſtopped. VVe may ſee this in the example of *Cain*, who was reproved of God, checked for his hatred againſt his Brother, and admoniſhed to repent: *Gen.* 4. 8. *But he heark-*

*hearkned not unto the voice of the Lord, but hardned his heart, and shed innocent blood, even the blood of his Brother.* This appeareth in *Judas*, he entertained covetousnesse in his heart, from covetousnesse he fell to plot with the *Pharisees*, from plotting he proceeded to practising, and in the end he brake out to treason against his Lord and Master. Mat. 26. 15.

The like we may see of *Saul*, that as he fell away from God step by step, so did the Spirit of God forsake him: For as amongst all the blessings that God doth bestow upon the Sons of men in this World, a soft and tender heart is one of the greatest, which is soon made to bleed, and brought to repentance and amendment of life, *Eze.* 11. 19. So there can be no greater curse laid upon a man, than to have a stony heart (like to *Pharaoh*) which every day doth heap up wrath against the day of wrath, *Exod.* 9.

*Vse 2.* Continuance in sin most dangerous.

Well, above all things let us beware how we lye and rest in sin. Indeed I confesse the Lord might justly condemne

demn us for the leaſt ſin we do commit; but yet he doth not ſo much miſlike us for ſinning, as for lying in ſin without repentance; when as we ſin, and lye in ſin, then we wound our conſcience, then all grace will decay; let a man try himſelfe. When *David* had done this evill in committing adultery and murther, and lay without repentance, how was his zeal quenched? how were his prayers weakened? how was his heart cooled? how was his Conſcience wounded? Even ſo but to try thy heart, if thou haſt committed ſome evill, either by adultery, whoredome, lying, ſtealing, &c. when thou haſt done this, how untoward, and dull ſhalt thou be in holy duties, in prayer and praiſing of God? and thou ſhalt find even a very hell in thy conſcience for the preſent, and have no power to perform thy duty in thy profeſſion.

*Note.*

*Vſe 2.* Seeing it is ſo dangerous to lye in ſin without repentance, it is the very cut-throat of the ſoul, and of all good things: O then, if we do fall, as the beſt fall daily, yet let us preſently recover

cover our ſelves earneſtly repent, and cry out with the prodigall child, *Father, I have ſinned againſt heaven, and againſt thee.* And with *Peter*, let us haſtily go out and weep bitterly, & then we ſhall not ſo deeply wound our Conſciences, nor draw down Gods judgments, as when we lie and ſnort in ſin ſecurely, without repentance. I am perſwaded that many men will not go to Bed till they have ſummed up their Shop-book, to know what they have taken all the day, and what they have got, and ſhall not man do ſo with God, who is but Gods ſteward, caſt up our ſins, and reckon them to the full what we have the ſame day before omitted and committed? O let us do it, leſt we be ſnatcht away ſuddenly by death, and ſo periſh everlaſtingly. Luke 15.

The fourth circumſtance in the Title of the Pſalme, is the occaſion wherefore this worthy Pſalme was penned, which was this: *Nathans* reproving of *David* for going in to *Bathſheba*: of which ſtory read the ſecond of *Samuel*, the eleventh and The occaſion wherefore this Pſalme was penned.

twelfth Chapters, and you ſhall ſee *Davids* ſin, and his Repentance, being reproved. Whence I pray you mark two things, *Davids* patience and *Nathans* boldneſſe.

*David* was a mighty King, a famous Warriour; yet when the Lords Prophet comes unto him to reprove him, he takes it patiently, and moſt meekly endures it. One ſhould have thought, that *David* ſhould have checked him, and bid him hold his peace, and bid him meddle with his equals: But you ſee here, though he were reproved by *Nathan*, a poor Prophet of God, and that of a foule ſin, he moſt patiently endures it.

*Doct.* 5. Miniſters muſt reprove the greateſt perſonages. 1 Reg. 21. Mark 6.

Hence we learn in *Nathan* and *David*, that the Prophets of God muſt not be afraid to reprove the greateſt perſonages; but they muſt lay open their ſins, and Gods judgments againſt them. *Elias* reproves *Ahab*; *Moſes Pharaoh*; *Paul Felix*; *John Baptiſt Herod*; *&c.* And ſo whatſoever thou art, if thou wert as great a King as *David*, if the Lord ſend his Prophet to tell thee of thy ſins, thou art

are to take it as the Meſſage of the Lord and not to ſtorm againſt it. And this is the thing which the Children of God deſire, to have their ſins laid open and reproved: *Let the righteous ſmite me friendly and reprove me*: For ſuch ſmiting ſhall be good for me: and nothing is more dangerous for Kings and great perſonages, than to have their Paraſites and flatterers who can wink at their ſins: O how had it bin with *David*, if the Lord had not ſent *Nathan* to reprove him! Pſ. 141:5

We learn hence in what a woſull eſtate and condition thoſe men and women are in, that want a faithfull Miniſter: they live in blindneſſe and darkneſſe, wanting the ordinary means of life and ſalvation: They have not the words of eternall life, *John* 6. *verſ.* 8. which are the power of God to ſalvation, *Rom.* 1. 16. and therefore are neer unto deſtruction. It was a fearfull word when Chriſt ſaid to his Apoſtles, *Mat.* 10. 5. *Go not yee into the way of the Gentiles, and into the City of the* Samaritans, *ſee that ye enter not.*

And to the ſame purpoſe the Prophet *Amos* ſpeaketh in his 8 Chap. 11, 12, 13. *Behold, the day is come (ſaith the Lord God) that I will ſend a famine into the Land, not a famine of bread nor thirſt of water, but of hearing the word of the Lord: And they ſhall wander from Sea to Sea, from the North even unto the Eaſt, they ſhall run to and fro to ſeek the Word of the Lord, but ſhall not find it.*

Oh that we could conſider of theſe things, and lay before our eyes what hunger it is to want the Preaching of the Word, that thereby we might learn to be thankfull for Gods mercy towards us, to be moved to pitty the deſolation of ſo many of our poor Brethren, as alſo to fear taking it away from our ſelves for our unthankfulneſs. Great are the Plagues, and horrible the ruines of the Church in many places. Oh that we had hearts to mourn for it, and to pray the Lord of the Harveſt, to ſend forth labourers into his Harveſt.

*Vſe 2.* And ſurely this is a great plague & judge-

judgment commonly waiting upon great men that they find few or none that dare admonish them of their faults or tell them of their offences; and so many times are suffered to run on still in sin, to their finall destruction. And therefore let us account it as a speciall blessing sent unto us of God, where we have some godly *Nathans*, by whom we may see what is amisse in us. And *David* said unto *Nathan*, *I have sinned against the Lord.* Now the cause how *David* came to commit this sin, was by his idlenesse; for he being upon the top of his house, or Turret, lying on his couch, and not being employed in the Law of God, nor in the affairs of his Kingdome, then came the Devill, and set his heart, eyes, and thoughts upon vanity, & so he committed this heynous sin of Adultery, in letting open the eyes of his body to his own will and desire. *David* must no more walk upon the top of his Palace, to view his stately City, unlesse he make a covenant with his eyes, and shut & keep out those temptations which at the first

first led him to this errour; and which objects are daily offered to our view, for the acts of sin are only pleasant for the time, and then they vanish away, being rather a burden to us then otherwise: the Devill makes man commit sin by laying his baits of pleasure in our way, making them sweet to our thinking, when indeed they are bitter and full of thornes. *Nathan* tells him saying, *Thou art the man.*

We can give such a man thanks that will tell us of some spot in our faces, or blemish in our garments: and shall we envy or maligne him that will discover unto us the spots and blemishes of our souls, which do more soil and defile us, then all the blemishes of the body? And *David*, when he had now found the benefit of a godly reprehension, being reproved by *Nathan*, the Lords Prophet, saith, *Ps.* 14. 1, 5. *Let the righteous smite me, for that is a benefit, let him reprove me, & it shall be a pretious oyle that shall not break mine head.* And to this end speaks *Solomon*: *Prov.* 7. 9. *Rebuke*

*not a ſcorner, leſt he hate thee; but rebuke a wiſe man, & he will love thee.* The correction of a friend is as the rod of a Father, the end is not to deſtroy, but to ſave; not to overthrow, but to deliver from death. God hath alwaies his meſſengers in ſtore to ſend out to his people, to have them repent God ſent *Nathan* to *David*, God ſent *Ionas* to *Niniveh*. God ſent *Iohn* the Baptiſt to the Jews, & the firſt words that he ſpake to them was, *Repent*.

This condemneth the Spirit of pride in moſt men and women: For in theſe daies it is come to paſſe, that great perſonages, if *Nathan* do tell them of their ſins, of their exceſſive ambition, idleneſs, vanities, uncleanneſſe and the like: Oh theſe hot fellowes are not for their humours, they cannot away with them: even as *Herod* in St. *Mark*. Chap. 6. 20. though otherwiſe hee did reverence *Iohn*, yet when he came to tell him of his inceſt and wicked life, then he muſt loſe his head for it. And as *Ahab* ſaid of *Michaiah*, *I hate him, for he never propheſieth good unto me*: He is al-

waies threatning me, and telleth me of my ſins, & Gods judgments. So in theſe daies, *Nathan* is the odious man of the World: men cannot brook this, to have *Nathan* ſo buſie to meddle with their ſins; but men would fain be ſmoothed and daubed with untempered morter. But if the Lord loves thee, he wil ſend *Nathan* to thee to reprove thee of thy ſins; and if thou canſt not find thy heart willing to hear *Nathans* reproofe, as *David* did, it is becauſe thy heart is naught, and it is a ſigne that God wil reject thee, and deſtroy thee. *David* did not leſſen or excuſe his ſin, but he preſently confeſſeth them, and humbly begs pardon for his ſins.

Hence we learn how to eſteem of a faithfull Miniſter, namely, as the ſervant of God, which if it be, then *Moſes* muſt not be murmured at, when he ſpeaks freely and roughly: And if *Michaiah* reſolve of faithfulneſs, ſaying, 1 *King.* 22. *As the Lord liveth whatſoever the Lord ſaith, be it good or evill, that will I ſpeak.* Why ſhould he be hated, and be fed with the bread & water

water of affliction? Is it not a reaſonable plea, and full of pacification in civill meſſages? I pray you be not angry with me, I am but a Servant: yet when *Jeremiah* the Prophet ſhall ſay, *of a truth the Lord hath ſent me*, *Ier.* 26.15. his feet ſhall nevertheleſſe be faſtned in the ſtocks. Nay, this conſideration ſhould not only bind man to peace, from touching and doing the Lords Prophets harme, but alſo urge them to have them in exceeding honour, at leaſt for the works ſake, which is the Lords, who doth acknowledge them co-workers with himſelfe. 1 Cor. 3. 9

Laſt of all, this may ſerve to reprove thoſe that bear the Office of *Nathan*, yet have the Word in reſpect of perſons, who dare not do their duties, but are affraid of mens faces: They would be counted the Embaſſadors of God, but they are affraid to do their Maſters Meſſage: Let ſuch learn here of *Nathan*, who feared not the Majeſty of a King, but was faithfull in his Office. Let ſuch learn of *Iohn* the Baptiſt, who

did not ſhrinck back, but was bold to tell *Herod*, that it was not lawfull for him to take his brothers wife. We muſt not be daſtards, and faint-hearted Souldiers to fight the Lords Battaile, but firſt be ſure we have a good warrant out of the Word, and then go boldly into the field, and fear not to look the enemy in the face.

We are not our own meſſengers to do our own Embaſſage, but the embaſſadours of the eternall God; when he hath once put his Word into our mouths, we muſt go to thoſe that he hath ſent us. And whatſoever he commandeth us, that muſt we ſpeak. *Ier.* 1. 7,8. When God ſent forth *Jeremy* to preach, he armed him thus; *Be not afraid of their faces, for I am with thee to deliver thee, ſaith the Lord.* Thus he armed *Ezechiel*, *Eze.* 3. 8,9. *I have made thy face ſtrong againſt their faces, and thy fore-head hard againſt their fore-heads: I have made thy fore-skin as the Adamant, and harder then flint, fear them not therefore, neither be affraid of their looks, for they are a rebellious houſe.*

Then

Then hence we learn, that the moſt effectuall means to pierce and wound mens conſciences for ſin, is to charge them with their ſpeciall ſins, whereof they be guilty; not in generall to reprove ſin, but to rip up mens Conſciences, to come to particulars, to tell men of their peculiar ſins and impieties as *Nathan* did to *David*, in the Parable of the Sheep: *Thou art the man that hath done this thing*. Even ſo the woman of *Samaria* did but dally with Chriſt, untill he came to tell her of her ſpeciall ſins, namely, that ſhe was a vile, lewd, and wicked woman, no better than a whore, or a harlot, and then ſhe was tamed, and began to liſten to Chriſts Doctrine. So here *David* was aſleep in ſin, til *Nathan* came unto him, & told him, *Thou art the man that haſt committed adultery and murder*; and then began *David* to repent, & to beg pardon. So *Iudah* could paſs ſentence upon *Thamar* to be burned for adultery, but never thought that his ſin had been known; but when he ſaw the Seale the Cloak, and the Staffe, then hee can

*Doct. 6.* Men muſt be charged with their ſpeciall ſins.

2 Sam. 1. Ioh. 4. 9

Gen. 38.

can ſay, *She is more righteous then I*, when he was thus brought to light, and his ſin laid to his charge.

*Vſe* 1. This may admoniſh all Miniſters of the Word, that if they deſire to convert men, and humble them for their faults, then to rip up mens conſciences, to ſmite them, to preſſe them with their ſins, *Thou art the man.* For unleſſe men be thus dealt withall, we ſee that ſelf-love will cauſe men to put off one to another: That is a good leſſon for ſuch a man, I would he had heard it, and ſo clear themſelves. For as it was with *David*, *Judah*, and the woman of *Samaria*, till men ſee their particular ſins, as ſwearing, lying, whoredom, drunkenneſſe, ignorance, &c. they will not be humbled.

2 Sam. 11 *Note.*

Gen. 3.

*Vſe* 1. If this be the ſureſt and ſafeſt way to humble men, to bring them unto true repentance for their ſins, then you muſt be content to have your ſelves thus dealt withall, to have *Nathan* tell thee, *Thou art the man*: That *John* ſhould tell thee of thy Inceſt and uncleanneſſe, not to ſtorme againſt

againſt it, nor to kick againſt the Word. For this know, that if the word of God be not an edged ſword to kill ſin, and cut the throat of it, it will cut the throat of thy ſoule; it will not return in vaine. O then, would you be ſaved by the Word? then let the Word pierce your hearts and wound your ſoules: A man that is dangerous ſick, will open his arme, uncover it, let the Chirurgeon let him blood upon a vein, thank him, and pay him for his paines. Well our ſoules be dangerouſly ſick with ſin, though we know it not, and we have many a deadly wound though we feel it not: Let us then lay them naked, and ſuffer the Lords Chirurgeon, with the ſacrificing knife of the Word of God to cut and launch them, if ever we look to be cured. Take heed you be not like unto *Ahab*, or *Herod*, but rather acknowledge it the endleſſe mercy of God, which ſends ſome *Nathan* to reprove you, and ſmite you. Alas, men will not indure this to be ſaid, *Thou art the man*, to be told plainly of their ſins:

1 Reg. 22. 3. Mark 6. Pſ. 141. 5.

ſins: but it is the onely way to ſave mens ſoules. And the leaſt repentance is a new life, and a ſtrict courſe by circumſpection for the time to come, deſiring the Lord to forgive us our manifold ſins; which manifold ſins are great ſins.

And therefore let us all, young and old, rich and poor, noble, and ſimple, be content to hear of our ſinnes and Gods judgements againſt them: For till that meſſage be liſtned unto, there is no meſſage from God of any pardon to be given, or mercy to be ſhewed, though it were to a King: yet wee ſee *Nathan* being ſent from the Lord, doth firſt his meſſage of reproof, and heard that liſtned to, before he utter any word of pardon. *Davids* attention to the word of *Nathan* opened his ears; his intention, the heart; and his retention, his mind, as it did *Lidias* at the preaching of *Paul.*

When *David* had gone in unto *Bathſheba*: That is, after *David* had committed that foul and filthy ſin of Adultery with *Bathſheba.*

Where-

Whereof obſerve the great wiſdom of the Spirit of God, who ſpeaking of a foule and filthy fact, uſes a reverent and chaſt ſpeech, very honeſt and decent; and therefore we learn, that as the Spirit of God ſeeks, ſo muſt we inure & acquaint our ſelves to ſpeak: Yea, when we are to relate things that are not comely to be ſpoken, to moderate our ſpeech, and to ſpeak in an honeſt and a chaſt manner: So the holy Ghoſt exhorts us, that *Our words ſhould be gratious, and powdred with Salt, ſuch as may miniſter grace to the hearers.* But as *for filthy communication, or fooliſh jeſting which is not comely, let it not be once named amongſt you.*

*Doct.* 7. Chaſt ſpeeches taught of God.

Col. 4. 6.

Eph. 4. 9.

And this may teach us, that we muſt all diligently ſtudy and practiſe the government of the tongue, to order it aright in the manner, which is a worthy ſtudy according to that of the Prophet, *Pſ* 34. 34. 12, 13. *What man is that deſires life, & loveth to ſee good daies? keep thy tongue from evill, and thy lips that they ſpeak no guile.* And to this purpoſe doth the Prophet

Prophet *David* ſpeak in another P^. *Pſ.39.1. I ſaid I will take heed to my waies, that I ſin not with my tongue, I will keep my mouth bridled while the wicked are in my ſight.* The Holy uſe of the tongue is the language of *Canaan*, *Eſay* 18.19. which we muſt accompt to ſpeak, that it may be ordered according to the Will and Word of God.

*Vſe 3.* This condemneth the common abuſe of mens tongues, who doe not only grievouſly blaſpheme the name of God in ſwearing, but in moſt vile and filthy barbarous ſpeech, ſuch as would make any chaſt ears to glow for ſhame, ſuch unclean, and polluted words from young and old, even from little Children and Infants, are ſo common, as muſt needs make a chaſt minde to bluſh at them. And how could they do this, but that they hear it of their Elders, Parents, and others? I beſeech you remember *Pauls* words: *Let no corrupt communication proceed out of your mouths.* Eph.4.29. It is lamentable to hear, that I have heard of your children, moſt miſerable

miſerable and curſed oaths, and filthy ſpeeches, even of thoſe (which is ſtrange) that can hardly ſpeak. I pray you for Gods ſake look unto it; for if you ſuffer and give them liberty, they will be the cauſe of your woe and end.

Here mark that *David*, a glorious and renouned King of *Iſrael*, is content to ſhame himſelfe for ever, to have his ſins recorded to his owne ſhame, ſo that he may procure Gods glory, and the good of his Church: For he was confident, that this example of his grievous fall being recorded in Gods book, would turne by Gods bleſſing to the endleſſe comfort and good of his Church; For what a ſingular comfort is this, to Gods children, when they ſhall remember that the falls and ſlips of ſuch worthy men are recorded in GODS Book? And if this were not, our faith would faile, and we ſhould even utterly deſpaire.

*Doct.* 8. The godly do reſpect more the glory of God, than their own credit.

And as it was with *David*, ſo it is with all the godly, if ever they felt the terrour of an accuſing Conſcience

ence for ſin, if ever they were diſpleaſed at themſelves for offending a good and gracious God, they will not then ſtick to manifeſt their owne ſhame, and proclaim their own folly with griefe of heart, with the Leper in the Law,; *Levit.* Ch.13.v.45. *I am unclean, I am unclean*, that ſo they may procure their former peace with God, & give him glory by their Repentance, as they diſhonored him by their ſins: ſo that where the Lord doth awaken the Conſcience, all excuſes are ſet aſide; a man is glad to disburthen himſelf by confeſſing his ſin unto the Lord Almighty.

We learn by *Davids* example, not to be unwilling to doe that which may be for gods glory, and the good of his Church, though it ſhould be our utter diſgrace in the World; yea even to ſhame our ſelves for ever, ſo as God may have his honour by us: Alas, wee are ſo chary of our owne credit, and ſo loth to ſhame our ſelves, that wee will not acknowledge our ſins and infirmities, though it might turn much to Gods glory: but this

let

let us know that it is our dutie to ſeek Gods glory, and the good of his Church, though we ſhould even for ever ſhame our ſelves to the VVorld. It is a ſhame to ſin, no ſhame to repent; yea ſhame is the beſt fruit of ſin: neither is our ſhame increaſed by confeſſing our ſins, but rather diminiſhed and taken away: And yet ſo nice are we, that we are loath to acknowledge our ſin, without which there is no pardon of ſin.. Rom. 6.

From the perſons that fell into this great ſin of Adultery, namely *David* & *Bathſheba*: *David* an excellent King and Prophet of God, yea, a man after Gods owne heart: And *Bathſheba*, no ordinary perſon, but a woman of great name, yea, a religious VVoman (as it appeareth) wife and diſcreet. By this we may ſee into how great ſins the children of God may fall, if the Lord leave them but a little to themſelves, as we may behold in *Noah*, *Lot*, *Paul*, *Peter*, and the like. *Doct.* 9. The ſtrongeſt may fall. Pro. 31.

Seeing it is ſo: Oh, how ſhould we watch over our waies? though thou beeſt *Vſe* 1.

beest the Child of God, yet see how thou maist fall, if the Lord leave thee but a while: Oh then *counterguard thy heart, &c.* Keep it with watch and ward, and look unto the Casements of thy soule, thy ears, and thy eyes, by them was *David* overcome. What folly is it then in them who dare come unto any company, that dare pry and look into the beauty of Women, as though they were so strong, that they were out of all danger to sin? But art thou stronger than *David?* if not, thou maist fall.

Pro. 4. 23

Note.

*Use* 2. Let all Ladies and godly Women take heed, let them look on *Bathsheba*, a worthy woman, and let them fear to give any entertainment to Lust and uncleanesse, for they may be sooner overtaken then they are aware of: look unto thine eyes, and to thy company, lest thou be polluted by the society of unchast persons: Yea, it may admonish all men and women, though never so confident, chast, religious, to fear themselves, and to cut off all occasions to uncleanesse: As pride in apparrell, selfe-

ſelfe-conceit, evill company, idleneſs, and the like, which be fore-goers of this ſin; yet none of theſe ſins goe alone, but ſome other ſins do accompany them.

Laſt of all, let no unclean perſon, Man or Woman, make *Davids* nor *Bathſheba's* ſins, a means to embolden them, or bolſter them in uncleanneſſe; for if thou ſin becauſe ſuch ſinned, thou maiſt periſh in them like *Pharaoh*, *Corah*, & *Herod*. This is not the end why their faults be noted in the Book of God, for to uphold us in the like: but rather to admoniſh us of our weakneſs, to cauſe us to watch, and be wary leſt we fall, ſeeing ſuch excellent ones have fallen. *Vſe 2. Note.*

As *David* went from one degree of ſin to another, ſo God went from one degree of puniſhment to another: from ſins of weakneſſe, *David* went to the ſin of malice; from the ſin of malice, to the ſin of preſumption. How induſtrious was *David* in ſtudying and deviſing to ſend away *Vriah* with a Commiſſion, to haſten his own innocent Death, the better

to

to hide his adultery. And therefore *David* powered out his penitentiall confession; saying, *Against thee, against thee only have I sinned*: Against thee onely; for he was a King (saith St. *Ambrose*) not bound unto Law; because saith he, Kings are free from the bond of crimes, and are not called unto punishment by any Law, being safe by the power of command; therefore *David* sinned not against man, unto whom he was not obnoxious in regard of punishment, but of admonition only and reproof, uttered in the name, and by the authority of God himselfe: Hereupon the Prophet *Nathan*, having used this preface (Thus saith the Lord) admonisheth King *David* that he should expiate his sin by repentance, but he gave no sentence against him, whereby according to the law, he might be adjudged unto death: for if *Nathan* had given any such sentence against *David*, he should have power to deprive him of his life; and so of that which he enjoyed by his life, his Regall au-

Apol. David. c. 4. l. 2 Epist. 7.

thority

ſ- rity, which God only can take
a- way from Princes, becauſe he alone
t- ſtows it upon them. Oh then,
et us imitate *Davids* repentance, not
is weakneſſe; and ſo I come now
to the Pſalme it ſelfe.

*Pſalms 51. Verſ. 1.*

*Have mercy upon me O God, according to thy loving kindneſs: according to the multitude of thy compaſſions, put away mine iniquities.*

NOw followes the Pſalme it ſelfe, and it is a moſt excellent Pſalme to be learned of every Chriſtian man and woman, and oft times to be uſed for our comfort: for it containes a moſt earneſt prayer of *David*, that worthy ſervant of God, and renowned King of *Iſrael*, a Prophet of God, and a man after his owne heart.

Wherein he humbly doth acknowledge his ſins unto the Lord, earneſtly intreating for grace and favour at Gods hands, for the true pardon of them all, & to be comforted again by

by the gracious promiſes of God.

This Pſalme may be divided into two parts: in the firſt part *David* prayeth for himſelfe, unto the 18. Verſe: in the ſecond part hee prayeth for the Church of God, that the Lord would be favourable unto *Sion* his Church, and build up *Ierv ſa'em*.

The main thing which *David* ſo earneſtly and ſo often prayeth for, is mercy and favour at Gods hands for the pardon of his ſins, and this Petition is repeated again and again, joyned with great affection, and earneſt deſire of mercy, confeſſing his ſins unfeignedly, and abhorring them.

Secondly, *David* prayeth unto God for the work of Sanctification, that the Lord will purge him, and Sanctifie him by his holy Spirit, and renew his heart.

Thirdly, he promiſeth to Preach forth the mercy of God unto others; that his example ſhall be a meanes, by Gods bleſſing, to convert them, to make them affraid of ſin, and to comfort them that be fallen.

Fourth-

Fourthly, he ſhewed the great abuſe of outward Sacrifices, and the outward worſhip and ſervice of God, that if it be done by impure and impenitent ſinners, alas the Lord takes no pleaſure in it, but hates and abhorres it. Eſ. 1.11.

In the firſt verſe we are to conſider, firſt, what is the thing *David* begs, namely, *mercy*: Secondly the perſon of whom he begs it, and that is of God, *Have mercy upon me O God*: Thirdly the meanes and greatneſſe of this mercy, *much mercy, & great mercy*, becauſe of his great miſery; and the doubling of this Petition, ſhews he prayed with great zeal and affection, (*Have mercy upon me O God*) as if he ſhould have ſaid, O my God, I am a moſt vile and miſerable ſinner, I have committed very great and grievous ſins, I ſtand in great need of thy mercy, and therefore have mercy on me in the pardon of my ſin. Gods mercy is the girdle of heaven, which binds and lets looſe all the bleſſings which man enjoyes on earth: his mercy endures for ever, ſaith the

Pſalmiſt. Gods mercy is a ſpring which will never be dry, a fountain that will alwaies be full: his mercy is over all his works. Mercy is a ſweet thing, it is the worlds band which bears and holds it together, or elſe it would fall into a Chaos, or confuſion. To reckon up all Gods mercies would even fill ſuch a volume as this themſelves, as likewiſe his loving mercy, his forgiving mercy, his increaſing mercy, his hidden and compaſſionate mercy, his fatherly and affectionate mercy: All theſe mercies of God, be ſhewed to man even while man is aſleep, and takes his reſt: for doth not God ſhew his loving, his increaſing, his tender, and fatherly mercies, that while the husbandman takes his naturall repoſe, his Corne and other grain increaſeth and grows in the ground; and all this is ſtill Gods mercy and favour to man, to incite and invite man only to give him thanks and praiſe: nothing doth God elſe require of man, but only the heart: the firſt fruit of it, which is acknowledgement and confeſſion, that

at he is a God of power, and of rcy, and the Author of all goodneſſe. *David* not only praiſeth God himſelfe for his mercy, but he calls on others to do the like: *O praiſe yee the Lord, for he is good: O all ye Saints praiſe his holy name, for his mercy indures from one generation to another.* Firſt, his mercy in creating us. Secondly, his mercy in redeeming us. Thirdly, his mercy in ſanctifying us. Fourthly, his mercy in preſerving us from all dangers of body and ſoule, even to this preſent time.

Before a man can either crave for mercy, and beg the pardon of his ſins, he muſt have the ſight of them, he muſt ſee the danger of them, and find himſelfe to ſtand in extream need of Gods mercy. *David* had lain a long time in his tranſgreſſions, and never ſought unto God for mercy; but being awaked by the reprehenſion of *Nathan*, now he cries for mercy, and God did hear him; which hearing of his requeſt in Heaven, was an act of mercy of God: For *David* had the wings of Faith, which carried his

*Doct.* 1. Sight of ſins the firſt ſtep to Repentance

petitions to God, and he did believe that God would forgive him; as those that have faith in their prayers, their prayers shall never returne without a blessing. The prodigall Son, a true patern for all sinners, he never seeks to his Father till he was in extream misery, and then he saith, *I will go to my Father.* So the proud Pharisee never begg'd for mercy, for he felt no want of it; and the Church of *Laodicea knew not that she was miserable, poor, blind, & naked:* For how can a man repent of that he is ignorant of? Sins committed cannot be repented of, till men see them and know them; nay, not barely to know them, but to know the hainousnesse of them, and the curse of God due unto them; so as a man may take it to heart, and be troubled for his sins. *David*, though a Prophet of the Lord, yea, a man after Gods own heart, yet lay a long time in sin without repentance; because he did not weigh and consider with himselfe what he had done, and therefore in the word of God, the Lord oftentimes calls upon men

Luke 15.

Rev. 3. 10

men to consider their waies, to know their sins, and the curse of God due unto them. *Jer.*3.13. *Know thy sins, O Jerusalem.* Zeph. 2. 1, 2. *Fan your selves.* Lam.3.40. *O let us search and try our waies, and turn unto the Lord.*

*Vse* 1. Here we may see the main cause, why there is so little faith and true repentance in the world, why men are no more humbled for their sins, and do not repent for them: poore souls they know not that they do evill: They either cannot, or do not search themselves. *Lam.*3. 40. They never call their hearts to accompt. Now then going on in security, seeing and fearing no danger, alas, how should they repent? how should they turne to God? For if thou couldst see the misery of thy soule and thy wofull estate by reason of sin; if thou couldst see the number and greatnesse of thy sins, oh thou wouldest even tremble for fear, and wonder at thy wofull estate: But alas, most men are like a man that travailes in the night over a narrow Bridge, which is very dangerous, and under it

runneth a bottomleſſe gulph, ſo as if he fall, he cannot eſcape, but muſt needs periſh, and therefore in the dark night, ſeeing not the danger, he feareth it not: But let him go that way in the morning, he will wonder that ever he was ſo mad and deſperate to go that way, and will never venture that way again. So many poor blind ignorant ſoules, when they have run head-long in ſin all their daies, and paſſed their uncertain life in ignorance, prophaneneſſe, and manifold ſins, poſting to Hell and damnation, not ſeeing the curſe of God that doth hang over their heads, they fear nothing, but run on head-long into all ſin: but if it pleaſe the Lord to open their eyes to ſee their ſins, and the judgments of God due unto them, oh they do wonder at their owne extream folly, and Gods infinite goodneſſe and patience, and would not be in that caſe again for all the world.

Well then, mark this Doctrine, do not lightly paſſe it over, but eſteem it as a bleſſed truth of God. Chriſt ſaith Luk. 13 5. *Except ye repent, yee ſhall*

*all*

*all periſh.* And for a man to behold his ſins, the greatneſſe and grievouſneſſe of them, it is the firſt ſtep unto Repentance. So that we ſee here who they are that do repent, and ſhall be ſaved; even ſuch as ſee their ſins, their wofull miſery, and the wretched eſtate wherein they are, and which do moſt earneſtly hunger and thirſt after mercy in Chriſt.

Well then, let me ask thee this queſtion, or rather demand it of thine owne ſoule: didſt thou ever ſee thy wofull miſery, thy wretched eſtate wherein thou art by reaſon of thy ſin? what a miſerable tranſgreſſour thou art by nature, out of the favour of God, in the ſtate of damnation, in extream danger for ever to be damned, and to loſe thine owne ſoule? Didſt thou ever find thy ſelfe to ſtand in need of Gods mercy for the pardon of thy ſins, and extreame want of Chriſts blood to ſave thy ſoul? Haſt thou felt thy heart wounded and bruiſed for thy ſins, that thy ſoul is even ſick with ſin? Didſt thou ever thirſt after Gods mercy in

Christ above all the world: so as thou hast with sighes and groanes, yea, with tears begged Gods mercy on thy knees, as for life and death? *John* the 7 *Chap.* If thou hast not found and felt these things in thee in some measure, thy case is dangerous and fearfull; thou never yet didst truly repent: the mercy of God belongs not unto thee.

Now *David*, he repented presently at the very instant of time; he did not stand to argue the case, but he confessed his sins, and upon his confession, Gods mercy did grow and increase upon him, even as the husbandmans corn doth grow in the ground when he is asleep: such was Gods love and mercy to *David* upon his humility: And if we will not repent and go to Heaven by example, we must expect to go to Hell with company.

O then it is a singular favour of God when he does open a mans eyes to see his misery, to find himselfe to stand in need of Gods mercy, and extream want of Christs blood to save his soul: This is the beginning of all grace,

grace, to feel the want of grace. *David*, if the Lord had not rouzed him out of his dead ſin, wherein he lay a long time, he might have periſhed in it: and therefore this ſhould teach us all to pray to God, that he would in mercy open our eyes, that we may ſee our ſins, and feel our miſeries, and that we may ſee we ſtand in extream need of Gods mercy. On the contrary, it is a fearfull plague & judgment of God, for men to ly and ſnort in ſin, without remorſe of Conſcience, without the ſence and feeling of ſin, or want of mercy. This *David* now knew by woefull experience, that if he had dyed without repentance, he had periſhed. Of all diſeaſes, they be moſt dangerous, which be leaſt felt, as the Lethargy, or dead Palſie, or the like: ſo it is a moſt fearfull eſtate for any man to lie in ſin without the leaſt fealing of it; for then the heart is hardned, and he makes no account of Gods mercy. A man that thinks he is well enough, will ſcorn the Phyſitian: So thoſe blind ſinners that think they are well enough, and

feel no want of mercy, of all men they are to be pittyed; they be in a moſt dangerous ſtate and condition: and therefore we ſee it is a great bleſſing of God to be told of our ſins, to be reproved for them, that ſo we ſeeing them, and the danger of them, we may ſeek to God for mercy. Gods mercy was great ſaith St. *Auguſtine*, to the *Iſraelits*, who gave them a dry and a miraculous paſſage through the red Sea, in heaping up the waters like walls about them; and at the ſame time gave their enemies a watry Sepulcher; they were like the Sword-fiſh, who hath a weapon,, but wanted a heart, they could do them no hurt; for Gods mercy did defend them, and protect them on all ſides. Gods mercies are manifold, for Gods mercies make man bold to come unto him: his mercies they are of ſeverall kinds; every morning, as I have ſaid, God renews his mercies to man, his mercy whereby he prevents wrath when he is angry with us; then his meeting mercy to a repentant ſinner, and his forgiving mercy, and his loving mercy in

in giving us life food and raiment. Let us not pry too much into the mercies of God, but let us, as he renewes his mercies every day, so let us renew our repentance every day by faith and a new life, every day, and every houre in the day.

Hence we learn that the first step to heaven, and the beginning of true repentance is this, for a man to be grieved for his sins, to be wounded in conscience for them; for till a man see his sins, and feele the burden of them, and fear the curse of God due unto them, he will never repent, and seek the pardon of them. This is that godly sorrow that leadeth to repentance, never to be left nor repented of.

*Doct.* 2: Sorrow for sin, a note of a godly man.

2 Cor. 7. 10. Mat. 26. Luk. 18. 13.

If this compunction & prick of the heart, be the very beginning of true repentance, and the first step to heaven, and the salvation of a mans own soul, surely then most men be in a miserable and wretched estate; for most men yet have not set forward one foot, or gone one step to heaven: for they have never bin humbled, never touched, never yet wounded, nor pricked in

*Vse* 1.

*Note.*

in heart for their ſins, and therefore muſt needs be in a dangerous eſtate. Well then, apply this to your ſelves, didſt thou never in all thy life finde thy heart pricked for thy ſin? did the ſacrificing knife of the Word never wound thy conſcience, nor fetch one tear from thy eyes for thy ſin? didſt thou never find thy heart to mourn, and to be caſt downe with remorſe of Conſcience? Certainly thy caſe is fearfull and dangerous, thou art not yet gone one ſtep to heaven, nor moved one finger to eternall life: No, no, thou art yet in thy ſins, in extream danger to be damned. O then let the Word come home to you, harden not
Jam. 2. 9. your hearts againſt it, never be at quiet till you can ſay, I have felt my ſoule touched and wounded with the Word of God.

Vſe 2. This ſerveth for the comfort of Gods children; for if we find and feele our hearts broken and wounded for ſin, ſo as we mourn for them with a godly ſorrow, becauſe they be ſins, diſpleaſe God, offend his Majeſty, it is a certain ſign we have truly repented:

pented: we are in the ſtate of grace, Gods Spirit hath met with us, the Word hath not been in vain in our hearts, but hath wounded ſin, cut the throat of it: Bleſſed be God if thou canſt ſay by experience, that the Word hath been powerfull to wound thy ſoule, ſo as thy conſcience is truly touched, not only becauſe of Gods anger, but becauſe of this, that we have ſinned againſt a mercifull Father. This godly ſorrow ever goes with repentance, not as *Cain*, *Judas*, *&c.* who deſpaired of Gods mercy with a deſperate ſorrow, becauſe of the puniſhment; but when we are wounded with ſin, to mourn for it, becauſe it offendeth God, a loving Father.

From *Davids* prayer, & firſt petition, mark what it is he ſo earneſtly craveth; not a Kingdome, nor gold, nor ſilver, nor the life of his enemy, but *mercy, mercy* alone, he craveth for nothing but mercy: And therefore in his perſon we learn, what that is which we ſhould moſt deſire above all things in the world, namely, the favour

*Doct.* 3. The firſt thing *David* craveth is mercy.

vour and mercy of God in Christ Jesus; so that if it should be asked, what we should desire in all the world, we should answer, *mercy*, & the *favour* of God in Jesus Christ. He is a blessed man that hath mercy: let other men desire worldly wealth, riches, honour, gold, silver: but Lord, I crave nothing but mercy, thy favour and loving countenance: The poor Publican comming to God, he knocks on his breast, and cries for mercy; *God be mercifull to me a sinner.*

Luke 18. 13.

For there is nothing in the whole world, that is able to appease the trouble of a wounded conscience, save only the mercy of God in Christ Jesus. *David* no doubt had tossed many thoughts within himself, when he came to utter this which is here mentioned, he had a true sight no doubt, of the misery and wretched estate wherein he stood, by reason of his sin: And had there bin any other way in the world to have gotten out of that estate, he would have found it. But mark, he casts his eye only upon the mercy of God, making that his surest

ſureſt refuge in this his greateſt neceſſity: Even ſo, howſoever the opinions of men, as touching happineſſe, be divers, poor men thinking riches, the Priſoners liberty, the ſick man health; although theſe deſire all theſe, yet the ſinner ever deſireth mercy. This mercy of God, *David*, this ſweet ſinger of *Iſrael*, had oftentimes ſinned, now he deſires it. And this is the difference betwixt the godly and the wicked: *Honour me* (ſaith *Saul*) *before my people. Have mercy upon me* (ſaith *David.*)

We learn hence, that nothing can pacify a wounded conſcience, grieved and diſtreſſed for ſinne, but only the mercy and favour of God in Jeſus Chriſt. Men may in all their diſtreſſes go to ſport and paſtime, and merry company: But alas, this is no comfort to a wounded ſoule, only the mercy of God, and feeling of his love in Chriſt, can aſſwage and pacifie the accuſing of our conſciences: A man in a hot burning ague may taſt of cold water, which may eaſe him for the preſent; but alas, after it will increaſe his *Vſe* 1.

his torment. And as an old sore, if it be not healed at the bottom, though it seem to be sound on the top, yet it will break out again, & become more dangerous & incurable: Even so, when men shall seek to smoother the accusation of conscience, to blunt the edg of it, it will after rebound againe, and give a deadly wound to desperation.

Not ing can pacifie a wounded conscience but God. Rom. 4. 17.

Dost thou find thy conscience unquiet? dost thou feel it wound & accuse thee, so that thou canst find no comfort nor rest unto thy soul? There is no other way in the world to pacifie thy conscience, & to have peace, than to intreat and beg for mercy at Gods hands, *The kingdome of God stands not in meat and drink, but in righteousnes and peace, & joy in the holy Ghost*: So that although a wicked man enjoy all the world, yet if he have not mercy and the pardon of his sins, alas, he shall have no sound peace of conscience, no joy in his soul, nor any drop of true comfort: And therefore let us all seek reconciliation with God, intreat for favour and mercy, & never give any rest unto our soules, till we can

can feel and find our ſelves aſſured of Gods mercy in Chriſt, & the pardon of our ſins. If any ſay, O that I could feel this in my ſoul, I have an accuſing conſcience, I feel it terrifie me; I am affraid I ſhall be condemned, I can find no comfort, what ſhall I doe? Even as *David* here, beg hard, ſeek earneſtly, for ſo the Lord promiſeth: *If we ſeek, we ſhall find.* And therefore let us pray, and continue in prayer, and know that the Lord will in the end, hear, and grant our requeſt.

To whom he directs his prayer.

The ſecond point is the party to whom the Prophet directs his prayer, and ſeeketh for comfort; not to any bald-pate, nor to any Saint or Angel, nor to the Virgin *Mary*; but he goeth to God, prayeth to him, *Have mercy upon me O God*, & he directs his prayer to the whole Trinity, Father, Son, and holy Ghoſt; to God the Father, as the Author of all mercy; to Jeſus Chriſt, by whom, and in whoſe name we obtain mercy; and to the holy Ghoſt, becauſe he doth teach us to pray, and doth convey and derive all ſaving comfort to us.

Hence

Doct. 4. God alone is to be prayed to Ro. 10. 14 Dan. 6. Pſ. 2. 7. Lev. 16. 31. Eſ. 8. 19. Eſay 56. Da 9. 17.

Hence we learn to whom we muſt direct all our prayers, namely, to God alone, Father, Son, and Holy Ghoſt, becauſe we muſt pray to him alone, in whom we muſt believe. Secondly, God alone can and will pardon the ſins of thoſe that ſeek unto him for mercy. Thirdly, it is Gods commandement, that we ſhould pray to him, and to no other creature. Fourthly, we have promiſes that if we pray unto him, he will hear us. Fiftly, we have the examples of all Gods Children, who in all their troubles ſought to God alone, and to no other creature in the world, and ſo prevailed. How availeable were the prayers of *Abraham* being made unto God in faith. *Gen. Chap.* 18. That if ten righteous perſons had been found in *Sodom*, God had ſpared thoſe Cities for their ſaks? How was the Sun and Moon ſtayed by the prayers of *Joſhua*, till he was revenged on his enemies? *Ioſh. Chap.* 10. How did *Elias*, by his prayer, obtain rain, which had been with-held from the earth, three years & ſix months? 1 *Reg.* 17. *Iam. Act.* 12.

1, 2.

1,2. *Job* 5.14. *Dan.*9.17. *John* 11.41.

This condemnes the blasphemous Doctrine of the Church of *Rome*, who teach men to pray unto Saints and Angels, to the Virgin *Mary*, to stocks and stones, & I know not what; whereas the Lord saith plainly, *He wil give his glory to no creature.* Now, that we may not pray unto them, it is manifest: first, we have no commandement: secondly, no promise: thirdly, no examples of Gods Children; fourthly, we may not believe in them. *Vse* 1. Esa. 41.8 Esa. 63.16

Nay, would we not take him to be a fooliſh ſupplicant, that when the Kings ſon offereth to ſpeak for him to his Father, would refuſe to uſe his Mediation, and go to one of his ſervants to intreat for him: is it not meet that ſuch a one ſhould be ſaid nay? Even ſo, in as much as the Father ſendeth us unto his Son, and the Son calleth us unto himſelfe, what madneſs is it then to run as well from the one as from the other, to go from the Son to the Saints, from him that can helper, to him that cannot help, depriving the Father of his honour, the

the Son of his Office, and disgracing the Saints? Away therefore with the mediation of Saints and Angels, who know not our hearts, nor hear our prayers. *There is one Mediator betwixt God & man, the man Christ Iesus.* And 1 Iohn 5.13. *This assurance have we in him, that asking any thing according to his will, he heareth us.* Let us tread in the steps of *David*, and *Moses*, and the rest of the Servants of God, who ever have in their greatest troubles called upon the name of the Lord. And howsoever Papists or Idolaters will be ready to pretend humility, and they will not be so bold to come to God themselves, but they will use the mediation of such as are about them: yet let us know, that *David* when he came to God, he was as humble as they, and far beyond them; yet his humility did no whit hinder his holy boldnesse, as to come into Gods presence. For our humility doth not appear in shrouding our selves under the Saints wings, but by humble and hearty confession of our sins unto God.

Let

Let us go unto God in prayer, intreat for mercy at his hands. Let us not go to Saints, or Angels, or any other creature, ſave God alone, in the name of Chriſt Jeſus: what Father is more ready and willing to hear his child, then the Lord is ready and near at hand to hear them that call upon him in truth? Now that we may pray unto God for mercy and pardon of our ſins, we muſt be perſwaded of two things: Firſt, of the power of God, that he is able: Secondly, of his Will that he is willing to pardon them; the poor *Leper* ſaith, *Lord if thou wilt thou canſt make me clean.* And therefore that we may pray in faith and aſſurance, let us be perſwaded of theſe two: Firſt, that God is Almighty, and is able to pardon all our ſins, though never ſo great: Secondly, that he is moſt ready and willing, for Chriſts ſake (in whoſe name we come unto him) to pardon our ſins: for if we doubt of either of theſe, we cannot pray in faith, and ſo ſhall not obtain that we deſire. Mat. 8. 2.

Seeing

*Vse 3.*

Seeing *David* prayeth for Pardon of ſin, and craves it only at Gods hands, we ſee that it is a curſed and blaſphemous Doctrine of the Papiſts, who hold that their head, the Pope, can pardon ſin: yea, not only give a man pardon for his ſins paſt, but (for money) can pardon and ſeal him a pardon of ſins many years to come: a moſt blaſphemous Doctrine, and that which opens a gap to all ſinne, when a man ſhall have promiſe of pardon for ſins to come. But we ſee here, that the word of God ſpeaks clean contrary, namely, that God alone can pardon ſins: *For who can forgive ſins ſave God only?* And where did we ever find that God did pardon a mans ſins for time to come: but rather threatneth ſinners with judgment, to make them beware of ſin: So that we ſee that the Pope is Antichriſt, who ſetteth himſelfe in the ſeat of God, and exalts himſelfe above God, in that he takes upon him that God never did, to give a man pardon of his ſins before they be committed.

The Pope cannot forgive ſinnes.

Lu. 5. 21.

2 Theſ. 2. 4.

*After*

*After thy loving kindneſſe.*

*David* being diſmayed and caſt down in the ſence of his miſery, doth look up to Gods mercy, and is emboldned thereby to draw neerer unto him, and with ſome comfort call upon him for mercy.

Whence we learn firſt of all this Doctrine, that the experience of Almighty Gods former favour caſteth off fear, and cauſeth affiance in God, and is one of the chiefeſt cauſes to move us ſtill to truſt in him: as *Pſ.* 4. *Hear me when I call, O God of my righteouſneſs, for thou haſt ſet me at liberty when I was in trouble, have mercy therefore upon me, and hearken to my prayer.* Where the Prophet reaſoneth from the time paſt to the time to come, and intreated God to hear him now, becauſe he had already ſhewed mercy on him. The like we may ſee *Pſ.* 22. *Thou didſt draw me out of the womb, &c.* Out of which words we gather, that the Prophet, for benefits paſt, aſſureth himſelfe of deliverance from dangers preſent. The like of the Lion & the Bear, 1 *Sam* 17. 4. *Pſalm* 34. 7.

*Doct.* 5. Experience of former favour, aſſureth of future favour.

We

*Vse 1.* We learn hence to acknowledge his great mercy; that maketh one mercy the Seal of another, and one grace the pawn of another. Now what man or woman hath not received thousands and ten thousand of mercies from the God of mercy? all which may be so many comforts unto his soul, to assure him that God will never forsake him. Indeed if our own works or righteousnesse were the only ground to move the Lord to take pitty on us, then we should be much discouraged in our selves, when we look back unto our lives: but now the former mercies of God are arguments of further mercies, to assure us that he will adde mercy to mercy: Whereby we may see how fruitfull the loving kindnesse of the Lord is, alwaies producing more, as one grain of Corn increaseth an hundred fold.

*Vse 2.* Again we learn hence a notable difference between God and man in bestowing benefits; men are quickly weary of their liberality, but it is not so with God; the more bold we

we are in asking, the more bountifull he is in giving; which is a comfort to all weak Christians, and wounded soules, who are ever ready to reason thus within themselves, Will God hear me, or respect me? will he shew his loving kindnesse towards me a wretched sinner? Yea, God doth hear thee, & respect thee, and will shew mercy unto thee, if thou seek unto him in faith; yea, the oftner we ask, the better we are accepted of God; the more we desire, the more we obtain. He chargeth us, *Psal.* 50. 15. *To call on him in the day of trouble*, and assureth us of our deliverance. *James* 1. 5, 6.

*Doct.* 6. The mercy of God emboldens sinners to come unto him.

Hence mark what is that, whereby poor distressed soules thrown down for sin, wounded and melting for sin, & almost in the gulph of desperation, (as *David* was) that gives the courage, and emboldens them to come into the presence of God, to stand before their Judge: namely this, the endlesse love and mercy of God in Jesus Christ, even the consideration of Gods mercy, that he is most ready

to pardon and forgive poor ſinners, to receive them to mercy: for ſo long as the conſcience accuſes for ſin, and terrifies a poor ſinner, he doth nothing but fly from God, run from him, dares not look unto him, nor call upon him, till he conceive of Gods mercy in Chriſt, that he is moſt willing to pardon thoſe which do truly repent.

Pſ.103.8

Now that God is merciſull & ready to pardon poor ſinners, and to receive them to mercy, it doth appear by that his loving invitation. *Matth. Chap.* 11. *v.* 28. *Come unto me all yee that travaile, & are heavy laden, & I will eaſe you.* Likewiſe he embraceth the poor and ſimple as lovingly and cheerfully, as the rich and wiſe of the world. Publicans and ſinners are accepted of him, who were contemned of the *Jews*. The woman taken in Adultery, is exhorted by him to repentance; the blind man reſtored to his ſight, and caſt out of the Synagogue, is ſought out by Chriſt, and taught to believe, *Iohn* 9.35. The penitent Theefe is by him converted

to

to the faith, *Luke* 23. according to that, *Matt.* 18.14. *It is not the will of God that one of these little ones should perish.* The like we may say of *Mary Magdalen*, who was infamous in life, out of whom Christ cast seven Devils; of the *Canaanitish* woman whom he heard and helped: Of the Cripple that lay at the Poole, whom when Jesus found in the Temple, *John* 5. he exhorted to sin no more, according to that of the Evangelist, *Math.* 11. That by the power and love of Christ the blinde had their sight restored, the Lepers were cleansed, the dead were raised, the lame walked, the sick were healed, and the poor received the Gospell.

Seeing a poor sinner will never fly to God for mercy, untill hee be perswaded of the favour and mercy of God in Christ and can perswade himselfe that God is most mercifull and willing to pardon them: we must remember ever with the one eye to look unto his Justice, that he is a holy and and just God, most righteous, and one that cannot bear with sin and

sinners that live and delight in sinne: so with the other eye, we must looke unto this endlesse mercy in Christ Jesus, fix our eyes upon that, and relie on that; otherwise alas, we should be so farre from seeking unto him, that wee shall most willingly fly from his presence, as a terrible and angry God, and most righteous Judge. And therefore as wee must needs behold him as a just God, and righteous to punish sin: so we must labour to be perswaded of his mercy, that he is most ready to pardon, full of compassion, that so by Jesus Christ we may have accesse unto the Throne of grace, and enter with boldnesse into his presence. And because that Christ Jesus is the *Way*, the *Truth*, and *Life*, let us never go without him in the armes of our faith, and in his name begg for mercy; for without him we can find no mercy but judgement.

Eph. 3. 11.
1 Ioh. 2. 1.

*Vse 2.* Cause of mans despair.

Wee see hence the very cause why so many come to despair, and so to cast away their own soules; namely, because they cannot conceive that God hath any mercy for them: They cannot

not be perſwaded of Gods endleſſe mercy in Chriſt Jeſus: but when their conſciences doe accuſe them of their ſins, they preſently ſee that God is angry with them, that he is a righteous Judge, an angry & terrible God againſt ſinners: And thus ſeeing his juſtice and anger againſt ſinne, they dare not appeare in his preſence, but fly from him, as *Adam* did in the garden, and could wiſh that they might never come into his preſence: they cannot for their lives behold the mercy of God in Chriſt. Impenitent ſinners cannot call God Father, they cannot endure Gods angry countenance, but rather wiſh they were out of the world, and might never come before his face: for this is certaine, that unleſſe a poore ſinner, and diſtreſſed ſoul, can together with the ſence of ſin, and Gods anger againſt ſin, behold and acknowledge the endleſſe mercy of God to pardon them, hee never will dare to appear in his preſence, but Gods anger will over-whelme him: Well then, let us with *David* ſo behold and feele

the anger of God for our sinnes, to humble us, that we never despaire of Gods mercy, but stil know and believe that God is no lesse infinitely mercifull, if we can repent, to pardon and forgive us, than he is infinitely just to punish, if we will not repent.

*Doct.7.* Gods mercy, mans merit.

Mark now *David*, a man after Gods ow heart, intreats the Lord to pardon his sinnes for his mercies sake: Therefore we learne that there is no other cause to move the Lord to pitty and pardon us our sins, but only his most free and undeserved mercy: there is no work, no goodnesse, or vertue in any man to move the Lord to pitty and pardon us, but all this is of his meer bounty, goodnesse, and mercy; without all merits of ours: as what could the Lord see in *Saul*, in *Rahab*, in *Mary Magdalen*, out of whom were cast seven Devills, to move him to mercy, but his meere mercy alone? Even so all the gifts and graces of Gods spirit bestowed upon his Servants, either concerning this life, or that which is to come. They all proceed from the free grace and mercy of

*Acts.6.* *Luke 7.*

God

God in Jesus Christ, according to that of the Apostle, *Rom.6.23. Eternall life is the free gift of God.* This is confirmed by the practise of Godly *Daniel*, Dan. 9.7.8.9. *O Lord, righteousnesse belongeth unto thee, but unto us shame, because we have sinned against thee*; whereby we gather, that though our prayers be not without effect, yet they prevail not with God by vertue of any excellency that is in them, but because God hath promised to be found of them that seek him in the means he hath appointed. And so for the rest of Gods Ordinances, Word, Sacraments, &c. the Lord doth accept them, and is well pleased in them; howbeit not through our worthynesse that performe them, but for his goodnesse sake that doth command them: For these properties are to be found in works that are meritorious.

First, they must be done by a mans own selfe, and from himselfe: but we have nothing of our own to give unto God: *For what hast thou that thou hast not received?* 1 *Cor.*4.7. without

him we can do nothing: it is he that must work in us the will and the deed.

Secondly, they must be such works as are not due unto him, they must not be due debt, but proceed from our own free will, even such as God cannot justly challenge at our hands: But whatsoever we do, we doe of debt & duty: yea, *Lu.* 17.10. *When we have done al things that are commanded us, say, we are unprofitable servants, we have done that which was our duty to do.*

Thirdly, the works we do must be done for the profit of him, from whom we look for a reward: But *Ps.* 16. *All our godlinesse cannot reach unto the Lord*: We may benefit men, but we cannot benefit our maker; therefore it is plaine we cannot merit.

Fourthly, the work and the reward must be in proportion equall; for if the reward be more then the work, it is not a reward of desert, but a gift of good will: But *Rom.* 8. *The afflictions of the present time are not worthy of the glory that shall be shewed unto us.* So then they are not deserved of us, but are bestowed on us. This

This condemnes the Doctrin of the Church of *Rome*, who teach that God doth shew mercy on some men, because they be worthy of it for their good works, and honest life; and therfore they can dispose themselves by vertue of their free-will, to move the Lord to have mercy upon them. But we ascribe all to grace and meer mercy; and therfore seeing pardon of sins comes from the meer mercy and love of God in Christ, wee must ascribe all the praise of it to God alone: pardon of sins, grace to repent, life eternall, all these come from the meer mercy and love of God in Christ Jesus: And therefore let us ascribe nothing to our own goodness or vertue, to our own wit or reason; but give all the glory and praise to God alone. Eph. 2. 8.

*According unto the multitude of thy compassions, put away mine iniquities.*

AS if *David* should have said, O Lord, my sins are many, and great, and therefore I stand in need of thy mercy for my misery; and of the multitude of thy compassions,

for pardon of all my offences.

Doct. 8. The nature of sin.

When as *David* prayeth for the multitude of mercies, for the pardon of his sins: we learn hence, what an hainous and horrible thing sin is in Gods sight, that it cannot be pardoned without a multitude of mercies: sin being committed against an infinite God, deserves infinite and endlesse punishment of soule and body, and before it can be pardoned, must have infinite mercy.

Sin is odious in it self, and maketh us vile and abhominable in the sight of God. *Ier.* 5. 25. *Esa.* 59. 1, 2, 3. *Keeping all good things from us, & pulling down al evil upon us, & that the wages thereof is death, being able to presse us down even to the bottom of hel.* It is sin that makes us execrable to the Lord, and abhominable in his sight, yea, nothing doth more deform us, and makes us cursed and detestable in the sight of God, than sin, the pardon whereof must have infinite mercy.

Vse 1.

Then hence we learn, that we never esteem rightly of sin, till we come to be grieved for it, as that wee finde our

our selves to stand in great need of Gods mercy for the pardon of it, yea of a multitude of mercies, of a Sea of mercies, till we find that we stand in need of every drop of Christs blood to save our soules. *David* having sinned, beggs for a multitude of mercies, and so we shall finde, that if we truly repent of sin, that we stand in need of a sea of mercy, and of every drop of Christs blood.

*Vse 2.* This condemneth most men & women, who are so farre from esteeming thus of sin, that they make no bones of great sins, and many grievous impieties: yea, they make a sport of sin: swearing, lying, drunkennesse, whordom, pride, covetousnesse, &c. and give them names of vertue: we see it is too too common, that men think they stand in no need of Gods mercy, they think that *Lord have mercy upon me*, will serve; but if we will judge of sin as we ought, we shall find that we stand in need of a sea of mercy, in regard of the multitude of our sins.

God, a God of mercy. Psa. 11. 9.

We see that the Lord is full of mercy, full of pitty and compassion, & his mercies

mercies are over all his works. And indeed his mercies are great: First, becauſe they come from an infinite God, to men who are infinitely evill, and deſerve no mercy but judgment. Secondly, becauſe for time, they laſt for ever, and never have end. Thirdly, becauſe the mercy of God concernes ſalvation, life eternall, &c.

And this is that which the Lord himſelfe proclaimeth from Heaven, *Ex.34.6. The Lord is ſtrong, mercifull, ſlow to anger, & abundant in goodneſs, & truth, reſerving mercy for thouſands, and forgiving iniquity, tranſgreſſion, & ſin* Again *Mich.7.18. Who is a God like unto thee, that takeſt away iniquity, and paſſeſt by tranſgreſſions? he retaines not wrath for ever, becauſe mercy pleaſeth him; he will turn again and have compaſſion upon us, he will ſubdue all our iniquities, & caſt all our ſins into the bottom of the Sea. Eſ.55 9. Ez.33.11.* Though our ſins be great, yet great is the mercy of God in pardoning. *Rom.5.20. Where ſin doth abound, there grace doth ſuperabound.* Wherefore let no ſin ſo diſmay

dismay us, cast us down to despair, let this cheer us, that God is gracious.

Seeing the Lords mercy is a bottomelesse Sea, that cannot be drawn dry, *His compassion fails not:* Hence is matter of great comfort to all true penitent sinners, for thy sins cannot be so many, and so great, but if thou hast grace to repent, God is able and willing to pardon them all. *Vse* 1. Lam. 3.

If thou say, Oh my sins are great, grievous, monstrous, unspeakable: well, the mercy of God is greater, as may appear in the pardon of *Lots* sins, *Davids*, *Peters*, *Pauls*, *Rahabs*, *&c.* if thou canst repent and truly turne to God. If thou say, Oh they are more then the starrs in number, remember that Gods mercy is a bottomlesse Sea, he hath a multitude of compassions, and can pardon them, though never so many and grievous. If thou say, Oh, I have lived a long time in them, twenty, thirty, forty years: look on Gods mercy shewed to *Mary Magdalen*, *Paul*, and others that had lived long in sin; so that if a man have grace to repent, neither the Gen. 19. 2 Sam. 12. Acts 9: Iosh. 2.

great-

greatneſſe, nor the multitude, nor the continuance of his ſins, none of all theſe can hinder Gods mercy; but here is all, that men muſt repent: otherwiſe, if men do not repent, the leaſt ſin is damnable; and if men do repent, no ſin is ſo great, but it is pardonable.

The mercies of God belong not to all

Yet notwithſtanding men muſt take heed that they take not occaſion to live in ſin, becauſe God is mercifull, and theſe things are noted as a comfort for thoſe that ſigh and groan under the burthen of their ſins, to comfort them, and to keep them from deſpair, that if they be truly humbled for their ſins, there is yet with the Lord mercy in ſtore, whereby they may be ſaved.

*Vſe* 1. Seeing all Gods gifts come from him to us of grace & mercy, even becauſe he is full of mercy, and hath even a multitude of mercies for poor penitent ſinners that ſue to him for mercy. We learn above all things in the world to deſire mercy, and the pardon of our ſins. This we ſee in the Prophet *David*, *My ſoul is ſore troubled,*

*troubled, but Lord how long wilt thou delay? return O Lord, deliver my soul, save me for thy mercies sake*: This is also practised by the Church; *It is the Lords mercies that we are not consumed, because his compassion failes not*. Thus the godly, when they desire any blessing, they crave it of favour: If they crave to have any judgement removed, they crave it of mercy, esteeming his mercy above all the world, or ought else they can desire: therefore above all things in the world for the mercy of God in Jesus Christ, use all good means to obtain it, imploy thy selfe diligently to keep it, and to continue it towards thee, that in thy life it may be well with thee, and in death it may not depart from thee.

Ps. 6. 6. Ps. 63. 3. Lam. 3.

Lastly, where the Prophet *David* saith, *according to the multitude of thy compassion blot out mine offences*: mark that the word (*blot out*) is a Metaphor taken from writing Tables, when a man shall wipe out with a spunge all that is written: or from crossing of books of Records, books of debts.

And

And it is all one as if *David* ſhould have ſaid, O Lord, I have run very far upon thy ſcore, I have even filled thy Booke not with ſmall, but great Sums of debt, pay I am not able, no not one farthing: Now Lord, I beſeech thee, therefore deface, croſſe, and blot out altogether the debt of my ſins.

*Doct.* 10. The Lord keeps a Book of our ſins.

Hence we learn that all our ſins are recorded in the Lords Booke: hee keeps a bill of accompt, all our very thoughts, words, and deedes are known unto him, he keepes them in mind and memory, and hath them written downe: And unleſſe we repent of them, and they be blotted out with the blood of Chriſt, laid hold on by faith, the Lord will call them all to accompt at the day of judgement: *The books ſhall then be opened*, and every ſin, Old, new, ſecret, open, againſt God and men, ſhall be brought to light, for they be recorded in Gods Book.

Rev. 20. 12.

Now by theſe books we may not underſtand materiall bookes, in which men write down ſuch things as

as they would have remembred, for God cannot be ſaid to ſtand in need of any ſuch helps: but becauſe all things are as certain and manifeſt unto him, as if he had his Regiſter in Heaven to keep account thereof *Pſ.* 139.16. *Dan.*7.18. *Phil.*4.3.

So then we may ſee that the Lord doth keep a note of all our ſins, and chalk them as it were upon a ſcore, untill payment come. It is not with God as it is with Princes, who are ignorant of treaſons plotted againſt them; but all things both paſt, preſent, and to come, are known to him, as well our rebellious thoughts, as ſinfull acts committed. And although we do forget, and careleſly minde what we have done, yet God forgets nothing; every part and parcell of our debt, being noted exactly in his book of remembrance.

Seeing all our ſins be known to *God*, he notes them down in his book of accompt, & not one ſin can paſſe him, but he writes it down: how ſhould this make us all carefull unto our lives, that we commit no ſin? for if we

we do, the Lord knows it, and notes it in his book, & unleſſe he blot them out, they ſhall all come to accompt.

A wicked man, & an unchaſt woman, how many thouſand vile and filthy thoughts have they in their minds night & day? their hearts burn in luſt and uncleanneſſe, and theſe they paſſe over, regarding them not; making little or no accompt of them: But alas, the Lord hath them all written in the book of his remembrance, and if thou repent not of them, and leave them, Oh woe to thy ſoule, when this book comes to be opened, and read over, and when thou ſhalt receive *According to thy works*. *Job* ſaith, *Thou haſt ſealed up our ſins in a bag*. To ſeal up a thing doth note an exact kind of keeping it: So then, the bag and bundle of our ſins being ſealed up, and that by God himſelfe, let us not imagine that any one can drop out, but all ſhall come to judgment.

*Vſe 2.* Seeing all our ſins are ſo many debts ſet down in Gods book, and we muſt come to a reckoning one day, how

how ſhould we labour all the dayes of our life to have them blotted out, to have this book cancelled and croſſed even by the fingers of God: for indeed wee may run on ſtill in Gods debt, and ſet on apace upon his ſcore, but we cannot ſo faſt wipe them out again: Nay, we can never of our ſelves pay one farthing, or ſatisfie the leaſt of our debts we owe unto him. It is God that hath written down, that muſt freely forgive, and cancell, as himſelf telleth us, *Iſa.* 43. 25. *I, even I am he, ſaith the Lord, that putteth away thine iniquities.* Now, that they may be blotted out, and this booke may be cancelled, we muſt,

How to have the books cancelled.

Firſt, truly repent of them all, bewaile them, be grieved for them, that by them we have grieved God.

Secondly, we muſt beg hard, even as for life and death, for pardon of them, as *David* did here, again and again ask mercy. If a man ſhould run into debt a thouſand pounds, and know not how to pay his creditor, his beſt way were to ſeek and make friends unto him for to forgive it;

We

Wee are debtors to God; thousand thousand sins, pay we cannot, then let us confesse the debt, intreate him to blot his book, and take that hand-writing, and bond of Obligation against us, and nail it to Christs crosse: and this is an excellent property of the child of God, that he desireth (after a sort) to come out of Gods debt. A true child of God cannot abide to have any thing standing on Gods score, for he knows, *Heb.* 10.31. *That it is a fearful thing to fall into the hands of the living God*: So long to defer till God warn to his Bar; Oh then, seek betimes, and give the Lord no rest till the debt be pardoned.

Thirdly, that our sins my be clean blotted out, we must have faith in Christ Jesus, for nothing can blot out sins, but his blood alone; nothing in Heaven and earth can satisfie Gods anger, wash away sin, blot out our offences, but only the blood of Jesus Christ: and therefore let us labour continually to be assured of it by faith, to sprinkle our sinfull hearts with the blood of our Saviour Jesus Christ.

1 Ioh. 1.7
Rev. 1.9.

See-

Seeing the Prophet *David* doth acknowledge, that this Debt was more than he was able to pay, and therefore disclaiming his owne sufficiency, appeals only to Gods mercy in Christ, for the pardon of the same: We learn the Doctrin of Merits, yea, and Supererogation, now taught in the Church of *Rome*, is most false, and erroneous. Teaching poor people to leane unto mans satisfactions, which they must make unto God either here, or in purgatory: whereas the Justice of God is infinite; and when wee have done all we can here in this life, wee are unprofitable servants. Nay, there is not that man in the whole world, that if God should lay aside his mercy, and deale in justice, were able to satisfie the wrath of God for the least debt that he doth owe unto God. And unlesse the Lord take pity on us, and forgive the debt, there remaineth nothing for us; but to lie in prison. *Mat.* 28. 27. and that for ever. *Davids* eyes did gush out with teares, when he did see other men sin: and surely, my beloved, his eyes did shed *Vse.* 3.

a

a fountain of tears, when hee had cõmitted that act of folly with *Bathsheba*, he little thought or feared that he had committed adultery, this act of his was his blindneſſe and ſecurity at that time. When we lie on our ſick beds, our conſciences ſhall witnes againſt us, nay, our pillows will teſtifie that wee are ſtuffed full of Bonds and Bills, our Bolſters with forfeitures and morgages; our beds full of bags of gold gotten by extortion, and uſury; our curtaines hang about us with nothing but Indentures, and adventures. And do wee think that a ſum of money given to the poor, or to ſome charitable uſes when we die, will ſerve the turne to take away or leſſen our ſins; or that a few mourning gownes left in the will to be given to the needy, will hide theſe black deeds, or make our ſpotted and ſinfull ſouls white? no, it will not. If we would have our ſinns remitted, and go to heaven, wee muſt, Firſt, confeſſe our faults: Secondly, repent us of our ſins; and then, Thirdly, give ſatisfaction for the wrong

wee

we have done to those parties which we have injured: this is the way to go to heaven, & best pleasing to God.

Take this example of *David*, when he was told by *Nathan*, that of a certain rich man which had taken away a poor mans Lamb, which was all he had; and such a Lamb hee nourished in his own bosome, and brought up at his owne Table. *David* hearing this said, *The man that hath done this shall surely restore four-fold*: This was *Davids* will, restauration to be made to the party wrong'd. The like of *Zaccheus*, *Behold Lord, half of my goods I give to the poor, and if I have wrong'd any man, I will restore four fold.*

So it must be with that man, if ever he mean to enjoy Heaven: First, to make his peace with GOD, then after be reconciled to his Brother; not in bare words only, but in reall actions; and so by this means you will hide and cover a multitude of sins: strive thus with thy selfe, and thou shalt thereby gain thee a quiet Conscience, both towards thy God, and also towards man.

Verse 2.

*Psalm 51. Verse 2.*
*Wash me throughly from my wickedneſſe, and cleanſe me from my ſins.*

IN this Verſe the Prophet *David* proceeds with his former petition unto God for grace & favour, for pardon of his ſins; yet ſo, as he doth it more effectually, and more earneſtly, becauſe his ſoul was now exceedingly grieved, ſeeing his wofull miſery that he was in, how foul and filthy he was ſtained with ſin, moſt hainouſly. And though ſome put a difference between theſe two ſpeeches, and underſtand the former of the waſhing of Juſtification, and pardon of ſins, not puting them unto his charge: & the ſecond of the waſhing of Sanctification, and the covering of our ſins, yea, by little and little waſhing and purging them away, and more and more renewing of us in ſoul and body by the work of Sanctification: Yet men think the words do both imply one thing: namely, to be throughly purged

purged from the filth and ſtain of Originall and naturall ſin, and to be received again into the favour of God, by the means of Chriſt.

It may ſeeme ſtrange what ſhould move *David* to confeſſe his ſin, and to intreate for pardon in this manner. There was no Court of Inquiſition concerning this fact; there was no Magiſtrate to examine him, nor judge to condemn him, hee being a King; Nay, no doubt the Devill might ſet ſome on worke which might backe him, and ſeem to leſſen his fault; what then ſhould cauſe *David*, without any regard of his credit, to come forth in this manner, and thus publikly to confeſſe his pollution, and to be ſo earneſt unto God, with his *have mercy, blot out, waſh me, &c?* Surely it was his own conſcience, and that extorted and wrung from him this confeſſion, and made him ſo earneſt unto God in prayer, ſaying, *O Lord, take from me thy ſcourge and plague.*

*Doct.* 1. A wounded Conſcience can find no reſt, but only in Chriſt.

From this prayer of *David*, repeating his requeſt to God ſo often: *have mercy, blot out, waſh me, &c.* We learn

that a wounded Conſcience, that is truly touched for ſin can find no reſt or comfort, but onely in the feeling of Gods mercy in Chriſt for the pardon of ſin: & therefore *David*, to ſhew how he was truly humbled & wounded for ſinne, hee never can content himſelfe to pray and begge for mercy and pardon: for after a man ſees his ſins, and the filthineſſe of them, and beholds the wrath of God againſt ſin, his conſcience ſtill accuſeth him, neither can he finde any reſt till he do feel the mercy of God in Chriſt for the pardon of them: *Being juſtified by faith, we have peace with God.* Again, Ro. 14. 17. *The Kingdom of God ſtands not in meat and drink, but in righteouſneſſe,* Ro. 5. 1. *and peace, and joy in the Holy Ghoſt*: that is, in the pardon of ſins, and feeling of Gods love: for ſin once known will never ceaſe to accuſe, untill it be pardoned.

And this is confirmed unto us by the example of *Caine*, *Gen.* 4. who having ſlain his own brother, & ſhed innocent blood, which cryed in the eares of the Lord for vengeance

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how did the Lord ſtrike him with an accuſing conſcience, that he feared the ſight of every creature, when he had once attained the ſight of his ſin? and whereas he thought to build him a City to yeeld him comfort and ſafety, even there did the juſtice of God overtake him, and he was driven from his enterprize. The like we may ſee in *Belſhazzar*, *Dan.* 5. 6. when there appeared fingers of a mans hand upon the Wall, his thoughts were troubled, and his knees ſmote one againſt the other. According to that puniſhment the Lord fore-told: *Lev.* 26. *I will ſend even a faintneſſe unto their hearts; and the ſound of a leaf ſhaken ſhall chaſten them; and they ſhall fly as from a ſword though none purſue them.* So that if it were poſſible to eſcape all apprehenſion and accuſation in the World; yet a mans owne Conſcience would arreſt and condemn him, even hale him unto judgment.

Seeing this is the nature of ſin, that being known, it will never ceaſe to accuſe and vex the Conſcience of a *Vſe 2.*

poor ſinner till it be pardoned; it ſhould provoke us all that feel the ſmart of ſin, never to give the Lord any reſt, untill we have pardon granted: But as *David* did here, pray again and again for mercy and favour, and reconciliation with God, and never leave the Lord till we obtaine mercy and favour, and till we have got ſome comfortable perſwaſion of Gods love in Chriſt for the pardon of our ſins, for till we do ſo, we ſhall never have peace, nor quietneſſe of conſcience: we ſhall never have ſound comfort and joy in Gods Spirit, but ever anguiſh, and dolour, ſorrow, and heavineſſe: yea, either we ſhall grow blockiſh, and ſenceleſs, or els in the end come to extream deſperation. And therefore let us labour with the Lord, ply him with prayers and tears for pardon, and never let him have reſt, till we get one drop of mercy for the pardon of our ſins.

*Vſe 2.* Here we are admoniſhed not to flatter our ſelves in our ſins, as though no body ſaw us: as it is the manner of wicked men to ſay, *Eccl.* 23. *Who ſeeth*

*seeth me? I am compassed about with darknesse, the walls hide me, no body seeth me, whom need I fear?* And indeed there is scarce one of a thousand that makes any conscience of sin, so, that the world do not take notice of it to condemne him. But let us not deceive our selves; though we think our selves never so secret, committing Adultery under a Canopy, or in the dark, yet our own Consciences will reply, I see thee, and I will accuse thee: And then what is man the better for having no body private to his sins, when he hath a conscience within him, which dogs him up and down in every corner, giving him no rest?

*Use 3.* This shews the madnesse of carnall men, when they feel the burthen of sin pressing them, and their consciences accusing them: what, do they run to God and seek him? No, no, they run to their sports and pastimes, to Cards & Tables, to the Tavern and Ale-house, and merry company; and thus they think to put off the sence of sin, and to smother and stop the mouth of

their accusing consciences.

Doct. 2. Difference between the sorrow of the godly and the wicked.

Mark the thing which thus grieved *Davids* spirit, and vexed his mind; namely, his sins & impieties, his filthy sins, whereby he had grieved his good God, & loving Father. He did not so much fear punishment, as this, to offend his mercifull and gratious God. Therefore let us with *David*, look back upon our Idolatry, look back upon our whoredome, and drunkenness, & then we shall jump with God, and say, that we have had no hard measure, when we are punished by any affliction whatsoever shall happen in this life. If the Lord had not sent *Nathan* to *David*, to tell him how he had sinned, what would have bin become of him? for *David* was in security, and as it were, dead in sins and trespasses; but it was Gods great mercy in calling him back. Punishment and affliction cannot come of it selfe; it was *Davids* sin which caused threescore and ten thousand to dye of the Plague: Can a stone fly in the Ayre, without the hand that flings it? Or can a stone be removed with-

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out help? No more can ſinne be removed, or our conſcience quiet, without our confeſſion and repentance. Repentance muſt firſt be inward and from the heart, in ſorrowing, weeping and lamenting for what hath been done amiſſe, in thought, word, and deed; and labour to ſin no more. Repentance is better for the conſcience of man, than cloaths be for his back; for repentance brings forgiveneſſe of our ſins, which otherwiſe would confound us; it brings us comfort to our conſciences, which otherwiſe would be afflicted, and ſhall in the end partake of that joy which is unſpeakable. Saint *Paul* ſaid, and confeſſed, it was not he, but it was ſin that reigned in his mortall body, which kept him from repentance, and from the knowledge of Chriſt, ſo long as it did: And though ſin dwell in us by nature, let us deſire and pray to the Lord, that ſin may not deſtroy us for our naturall corruptions: for as the ſoul is placed in the body, ſo is grace in the ſoul of every true repentant; and though wee have Ro. 7. 10

taines of sinnes ready to destroy us, yet let them not make us despaire, or hinder us from calling upon the Lord of mercy; whose mercy is over all his workes. True it is, that the abundance of our sinnes, and the clog of our owne corrupt affections leads us out of the way which guides us to happinesse: And though our misdeeds be workes of darknesse, yet there is the window of Gods grace to give us light, and insight of our sinns, which wee have committed: therefore, O Lord, suffer *Grace* to dwell and inhabite in our bodies while we live here in this life; that hereafter wee may live with thee in glory for ever.

Hence then marke the difference of Gods children, and the wicked, in Repentance: the child of God is sorry for sin, because it is sin, because it offends God, & displeaseth him, & not so much properly for the punishment: (yea, though there were none) yet he would fear to offend, and be grieved for sin, because it is sin, and breakes GODS commandements. This we may behold in

in *David*, when he had cõmitted those great sins of adultery and murder, & was reproved for them by *Nathan* the Lords Prophet. 2 *Sam.* 12. 13. He confesseth with grief and anguish of heart in this Psalm. *Ver.* 4. *I have sinned against thee, even against thee*: All the judgments which *Nathan* threatned against him from the Lord, did not so much wound him as this, that he had dishonored his God. And when he had numbred his people, 2 *Sam.* 24. 10. his heart smote him, and he cryed out, *I have sinned exceedingly in that I have done*. The Pestilence did not so much trouble him, as his pride against God. And the Apostle *Peter*. *Mat.* 26. 75. seeing how grievously he had sinned, in denying his Master. *Went out and wept bitterly*. If there had been neither heaven nor hell, neither reward nor punishment, yet this unthankfulnesse of his towards so kind a Master, would have caused *Peter* to have sorrowed so much as he did. And when this godly sorrow is once wrought in mans heart, then he beginneth to repent, and never

before: the like we may behold in *Abraham*, in *Job*, in *Joseph*, &c. *Gen.* 18.30. *Gen.* 39.9.

But wicked men they are grieved for sin, not because it is sin, and the breach of Gods Law, but for fear of punishment: *Pharaoh* intreated *Moses* to pray for him, that the judgement might be removed, but still he loved his sin. So *Saul* prayed *Samuel* to pray for him, and to honour him, but still he would go on in his sin: So *Judas* repented and sorrowed for his sin, because he saw now he should be condemned, and so for punishment he was grieved. *Simon Magus* prayes *Peter* to pray for him, but how? *That none of the judgments threatned might fall upon him.*

Ex. 10. 11.

1 Sam. 15

Mat. 27. 3.

Acts 8. 25.

*Cain* mourned exceedingly, and cryed out, saying. *Gen.* 4. *My sin is greater then can be forgiven me:* But it was not for his Hypocrisie in Gods service, nor for the cruell murthering of his own Brother, nor the shedding of innocent blood, but because of the punishment that God had inflicted upon him. *Ahab* also humbled

humbled himselfe, and put on sackcloth, as though he had been very penitent: But *Elias* wrung it out from him, denouncing Gods judgements against him, 2 *Reg.*21.27.

Seeing this is the difference between the godly sorrow of the faithfull, and the worldly sorrow of the wicked; one sorrowes for sin because it is sin, the other because of the punishment onely: Let us hereby prove our sorrow. Art thou grieved for sin because it is sin? Because it offends God? And art thou more grieved for sinne, because it grieves a mercifull God, than for fear of punishment? Yea, wouldst thou be grieved for sin, though there were no hell, nor Devill to torment thee: onely for this very reason, because it offends thy mercifull God? then it is a certain token of thy true repentance, & godly sorrow. But if thou find thy heart onely to be lumpish and heavy, in regard of the punishment of sin, in regard of hel and damnation, and if it were not for that thou couldst be content to live and go on in sin, surely then it is but a carnall

*Vse* Onely godly sorrow causes true repentance

carnall sorrow, it is not a godly sorrow that is onely for feare of punishment: and this deceives many a man who thinks he repents, because hee is grieved for sinne, in regard of the punishment: But the vilest Atheist, & reprobate in the world, may be grieved for sin, in regard of his punishment, as hell fire, and condemnation, as *Judas* and *Cain* was. *David* did not with *Caine* say, his sins they were greater then could be forgiven: nor let any sinner whatsoever when hee hath offended God in a high nature, by aggravating his sin, despair with *Judas* to be both his owne judge & executioner as he was: O let us never sinke under the weight of despair, but confesse our sinns, and crave pardon for them at the hands of his majesty with tears and groans: for the child of God is grieved for sin, because it is sin, and offends God, though there were no no Hell to punish.

*Doct.* 3. Sin defiles a man:

*David* praies that the Lord would *Wash* him, therefore sin defiles, and he was made foul and filthy by his sinne: And to wash him much, and to rinse and

and bath him, to shew that sin had exceedingly defiled him, and stained him both in soul and body, and made him loathsome, and therefore he desireth to be washed and cleansed, and purged from the pollution of his sin. *David* knew God was able to forgive him his sin: he did know that *God* was not like old *Isaac* which had but one blessing left, and no more: no, he knew he had store of blessings and mercies for a relenting soul: one deep calleth upon another saith *David*, the depth of my sins for the depth of *Gods* mercies.

Sin defiles the whole man.

Hence wee may learne what a vile, filthy, and miserable thing sin is in the sight of *God*, it staines a mans body, it staines a mans soule, it makes him more vile then the vilest creature that lives: no Toade is so vile and loathsome in the sight of man, as a sinner stained and defiled with sin, is in the sight of *God*, till he be cleansed and washed from them in the blood of Christ. The leprosie was a wonderfull disease, it did infect the body, yea, the cloaths on a mans back; the walls of the house, and the very stones. But this

Levit. 1

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Leprosie of sin doth more defile a man; it defiles the soul and conscience, yea, even the very heavens and earth are stained with the contagion thereof, and are made (by reason of sinne) subject to vanity and corruption. *Ro.* 8. 20. Oh then see how vile a thing sin is in the sight of God, that the infection thereof should seize upon the creature, and make them that they dare not endure and abide the glorious presence of *God* their Creator.

*Vse* 2. Seeing sin is so vile a thing, so filthy and unclean, so polluteth the soul and body, and makes us loathsom in the sight of *God*, so as no carrion or dunghill sends forth a filthier sent of stench than sin: O how should we loath and abhor, quake & tremble at the committing of it? Oh it is a wonder to see how wary men are to shun the Plague: they will not come neere the place and person infected, but keep aloof off. Oh that we could be as wise and carefull to shun this plague of all plagues, sin, that is the plague of soul and body.

But alas, poore blind soules, they who

who are moſt affraid of the bodily plague and infection, fear not this woefull plague of ſin, make no bones of horrible and grievous ſins, of adultery, drunkenneſſe, lying, ſtealing, &c. yea as *Solomon* ſaith, fooliſh men and poor ignorant ſouls do make a ſport of ſin, and put on them the name of Vertue: Swearing, it is a ſign of a brave gentlemanlike mind, drunkenneſſe, good fellowſhip, covetouſneſſe, good husbandry, fornication, a trick of youth; pride, cleanlineſſe: this is it which maketh our Land to mourn. Theſe men be clean contrary to *David*; he thought nothing more vile, filthy, and unclean than ſin; they judge nothing more ſweet & pleaſant than ſin: But if we could ſee the loathſome filthyneſſe of ſin, how odious it is in the ſight of God, how it ſtains and defiles both ſoul and body, then we ſhould hate it, and loath it, more then a Toad or Serpent, and ſhun it above all things in the world: But alas, men ſin, and yet ſee not that they do ſin; they ſee and feel no danger, they are ſecure; no man ſaith, *Alas, what have I done?* If

Wicked men add ſin unto ſin, and pay one debt with another.

Ier. 6.

We be wary to avoid temporal danger.

If any man ſhould ſay to any of us, touch not that garment, it is infected; or taſt not that drink, it is poyſoned: How ready would we be to ſhun it, and avoid it? we would not touch nor come near it: but yet though we tell of ſin, bid them take heed of it, it will infect ſoul and body, and unleſſe men do preſently repent, it will bring both to hell; yet men, even mad-men, deſperately ruſh into it, wilfully caſting away their own ſoules.

*Doct.* 4. Hard matter to be cleanſed from the pollution of ſin.

Further, whereas *David* prayes to be waſhed, yea, to be waſhed throughly, or much, and often: and more than that, to be clenſed and rinſed from his ſins, for a deluge of ſin muſt needs have a deluge of puniſhment; and therefore *David* deſired to be waſhed and clenſed in the blood of Chriſt, by a lively faith, and a repentant heart; *David*, he deſireth that God would waſh and purge him from his ſin; and if *David* ſhall not, we deſire to be waſhed and purged, who are and have been greater ſinners than ever *David* was? We learn hence, that

that it is not ſo eaſie a matter for a man to repent, and to get the pardon of his ſins, to be waſhed and cleanſed from them, as moſt men think it is. *David* deſireth the Lord to waſh, yea, to waſh him often, againe and again, and to bath and rinſe him from his ſinnes: ſhewing that it is a hard thing to have the ſpots of ſinne to be waſhed out, a hard thing to obtaine the pardon of our ſin, to be cleanſed from the ſtaines and blemiſhes of them, it will coſt much ſorrow, many a teare, many a ſigh and groane, even a great meaſure of griefe; for look how grievouſly wee have ſinned, ſo greatly ſhould wee bewaile our ſins: And hence it is, that the Lord calling the people to ſorrow for their ſins, doth not require a light ſorrow, or ſome ſmall meaſure of griefe, but ſuch a ſorrow as ſhould even rent their very hearts, *Joel* 2. 13. And the Prophet *David* ſaith in the ſeventeenth Verſe of this Pſalme, that a mans heart muſt be contrite and broken, even as it were rent aſunder with godly ſorrow, or elſe his Repentance

pentance will never be accepted with God; *David* ſaith, *Pſal. 6.6. That he watered his Couch with teares.* Again he ſaith, *Pſal. 42. His teares were his meate day and night.* And indeed it muſt not be a ſmall meaſure of ſorrow that wee muſt ſhew for our ſinnes. For if we had an hundred eyes, and ſhould weep them all out, and if we had a thouſand hearts, & they ſhould all breake aſunder with remorſe and ſorrow, all were too little: Yea, although wee ſhould even ſhed teares of blood for our ſins, or with *Ieremy* have our heads full of water.

*Vſe 1.* Folly of naturall men deſcribed.

This condemneth the common opinion of men and women; they do thinke it is the eaſieſt thing in the world to repent, to get the pardon of their ſins; they do think that *Lord have mercy on me* wil ſerve: Oh, God is mercifull, God is mercifull, and ſo make Gods mercy a Packe-horſe of all thy filthy ſins; but let no man deceive himſelfe, it is another manner of thing to repent than wee take it for: it will coſt thee many a teare, and many a prayer, before thou canſt have

have a Pardon, it will coſt thee many a ſob, and ſigh, and many a oh, oh, ere thou canſt be truly aſſured of the pardon of them.

How do men deceive their own ſoules, thinking every little glimpſe of their ſins ſufficient. No, no, every ſorrow brings not with it repentance. *Ahab* had ſorrow, 1 *Reg.* 11. *He rent his Cloaths, and put on ſackcloath, & faſted*: but this ſorrow was as the morning dew, it did quickly conſume away. The like may be ſaid of *Felix*, *Acts* 24. and King *Agrippa*, who at the words of *Paul*, could almoſt become a *Chriſtian*; of *Herod*; of *Pharaoh*, and the like: all which have had in them a kind of ſorrow, but it was but carnall, the end whereof is death. It muſt then be a godly ſorrow, ariſing from the ſight of our ſins, that we have offended a good and gratious God, and loving Father in Jeſus Chriſt: And this muſt even wound our very ſoules, as the people of the *Iews*, *Act.* 2. 37. that we know not which way to turn us for cõfort.

Let us imitate *David*, let us cry a- *Vſe* 2.

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gain and again unto the Lord for mercy, let us beg hard for the pardon of our sins, it is the greatest mercy in the World. Good things are not easily gotten, Heaven, Life eternall, are hardly come by, & therefore let us not imagine, that it is so easie a matter to get the pardon of our sins: No, no, we must fill Heaven and Earth with cryings and prayers, even as a poor Theef condemned at the Bar, he will cry with tears for mercy. And as a poor Begger unlappeth his leggs, sheweth his wounds, and all to move them that passe by to pitty him: So we must cry as for life and death for the pardon of our sins, lay open our sores and griefs unto the Lord, and give him no rest untill we have mercy.

Ps. 32. 1. Pardon of sin the greatest mercy.

Lastly, it may be demanded what washing *David* speaks of here: He speaks not here of the legall washing which was used in the time of the Law; but he speaks here of that washing which is performed only by the blood of Jesus Christ, being laid hold on by Faith: For no water what-

Ioh. 1. 29
1 Ioh. 1. 7
Rev. 1. 6
Zac. 13. 1

whatsoever can wash away the least spot of sin, but only the blood of Jesus Christ.

So then we learn hence that there is nothing in heaven or earth, that can purge us from sin, and from the uncleanesse of the soul, but only the blood of Jesus Christ, the Lamb of God, being applyed unto us by the hand of Faith: He alone is our Saviour, saving perfectly all that are saved: *Heb. 7. He is able to save perfectly all that come unto him. Heb. 1.3 And by him he hath purged our sins.* So that we are to acknowledge him to be our only & alone Saviour, without partner, according to that, *Act. 2. There is no other name under heaven givē to save us, but the name of Christ*

*Doct.* 5. Blood of Christ alone doth wash away sin. 1 Ioh. 1. 5. Heb. 9. 9. 1 Act. 15. 9. 2 Cor. 6. 11.

This sheweth the weakenesse of the Church of *Rome*, who bear men in hand, that their holy water, as they call it, and conjured stuffe, is able to wash away sin: No, no, it cannot do it; only the blood of Christ can do it, and no other creature in heaven or Earth. And therefore howsoever in word they honour Christ, yet indeed they

they deny him, in joyning to the all-sufficient satisfaction of Christ, other satisfaction: As their sacrifice in the Masse, to help Christs Sacrifice on the Crosse, and the intercession of the Virgin *Mary*, Saints, & Angels, &c. to this meritorious intercession, robbing God of his honour, & Christ of his all-sufficient merit, running from Christ the pure fountaine, to the filthy puddle and mire of their own merits and satisfaction; & thus poor Catholique creatures they think themselves trimly washed, whereas (alas) *they are not purged from their filthinesse, they are as beastly as swine.*

*Vse* Seeing we be all defiled with sin, originall, actuall, old, new; let us seek to Jesus Christ, and desire to be washed, yea, to be bathed and rinsed in his pretious blood: get one drop of it, and besprinkle our poor souls with it, as *Peter* saith, head, & hands, & all, both soul and body: For that answer given by Christ unto *Peter*, may serve for a warning unto us all: *If I wash thee* Ioh. 13. 8 *not, thou shalt have no part with me*; which if we did well consider, as well our

our own pollution, as alſo the neceſſity of Chriſts waſhing, we ſhould anſwer again with *Peter*, *O Lord, not only my feet, but my hands & my head.*

If this were *Davids* eſtate and condition, that he was ſo filthy and uncleane (having laine but a ſhort time in ſin) that he cryeth out amain unto the Lord, *to waſh him, to purge him, to cleanſe him*? Oh then, what ſhall wee imagine or thinke of thoſe that not once, but often, not a year, with *David*, but all the daies of their life have lived in the common cuſtome and practiſe of ſinning; that have drunk downe iniquity, as a man drinkes down water? their damnation doth not ſleep. And yet poore ſoules, they think, that if they can have but time to remember a few words in the end, as to ſay, *Lord have mercy on me*, that they ſhall be ſaved: But if it did coſt *David* ſo many ſighes and groanes, and teares, as in the ſixt *Pſalme*, which lay but a ſhort time in compariſon of others: They much deceive themſelves, that doe imagine it is ſo eaſie a matter to bee waſhed

*Vſe.*

washed and cleansed from the pollution of sin that have laine therin a long time.

Godly sorrow will send us to Christ.

And before we can be washed and cleansed from our sinns in the blood of Christ, we must have a godly sorrow which will send us to Christ Jesus: wee must see our filthinesse and uncleannesse, how we stand in need to to be washed; and we must desire it, and beg it with *David*: O Lord wash me, rinse me, bath me in the blood of Christ. Secondly, wee must have the hand of faith, by which we must lay hold on Christs blood, and besprinkle our soules with it; even as a man doth wash his face with his hand: So faith is the hand of the soul, to lay hold and apply Christs blood, and the merit of it, to cleanse us, and wash us from all our sins.

But alas poor soules, you shall see many a man and woman that are very curious, and careful to wash their bodies, and to wash their cloaths: they will not suffer the least spot in them, but look to have them washed: Yet, they can go from year to year, with most

moſt vile and filthy ſoules, that even ſtinke with ſin, and never deſire to be waſhed and rinſed: Yea, many of thoſe who ſeeme to be very gay and faire outward, carry filthy & unclean hearts within: and if a man could but ſee in their hearts, and perceive the filthy ſpots of ſin, he would ſtop his Noſe, and not indure the ſmell of them.

VERSE 3.

*For I acknowledge mine iniquities, and my ſin is ever before mine eyes.*

NOw *David* having thus intreated for favour and grace at Gods hands for his great and haynous ſins, he doth here labour to move the Lord to pitty him, becauſe he doth now moſt franckely & freely confeſſe his ſins, is truely touched and grieved for them: Yea, his poore conſcience is now upon the rack, wounded & diſtreſſed, and exceedingly afflicted, and therefore he intreateth the Lord to pitty him:

*Davids* Reaſon from his former petition.

For I acknowledg and confesse my sins against God, in thy presence, before the Prophets, and before all thy people, yea, the whole Church of God, by leaving this Psalme, as a Testimony of my true Repentance and sorrow for them.

*Doct. 1. Confession ever goeth before remission*

Hence mark, that there is no place for mercy, nor any peace to be looked for at Gods hands, nor any pardon of sin, before a sinner be truely humbled, do freely and frankly confesse the same, and humbly acknowledg with griefe of heart his sins unto the Lord: where we are to observe two things: First, the person to whom we must confesse our faults; Secondly the manner how we must confesse them.

*Person to whom*

For the person to whom we must confesse, it is God, as this example of *David* doth teach us *Verse. 4. Against thee, against thee only have I sinned.* Againe, *Psal. 32. 6. I said, I will confesse my sins unto the Lord, and thou forgav'st the iniquity of my sin.* It is true indeed, we may by our sins wrong men as *David* did *Vrias*: But being sin,

sin, the chiefest wrong is unto the Lord. The Scribes and Pharisees, though they were corrupt in many things else, yet they held this for a truth, that none could forgive sins but God only, *Mark* 2.7. And this doth the Lord testifie of himselfe, *Esay* 45 35. *I, even I am he that putteth away thine iniquities for mine own sake.* 1 *Io.* 1 9. *if we confesse our sins, God is faithfull and just to forgive us our sins.* Besides the precepts in the Word of God, there is recorded the repentance of Gods children, who have humbly acknowledged their sins before God, as *Manasses*, 2 *Chro.* 33. *David*, 2. *Sam.* 11. The Prodigall Son, Luk 15. So true is that saying *Prov.* 28.13. *Hee that hides his sins shall not prosper, but he that confesseth them shal have mercy.* And this did David prove by his owne experience, that so long as he held his peace, *Ps.* 22.5. and did not acknowledge his sins unto the Lord, but concealed, smothered, and hid them, so long his poore conscience was upon the rack, his soule was troubled, and greatly disquieted: but af-

ter he had confeſſed them and repented of them, the Lord forgave them, and ſhewed him mercy.

Secondly, we muſt confeſſe our ſins alſo to men, and that both privatly and publickly, as the quality of ſin requireth. For howſoever wee condemne auricular confeſſion, as having in it nothing but policy, and a rack to the conſcience: Yet we do not only allow, but call and cry for that voluntary confeſſion, which every Chriſtian ought to make to their godly Paſtor, of ſuch ſins as diſquiet the conſciences: & no doubt great bleſſings, and comfort follow them that uſe this godly practice: And therefore *Joſh.*7.10. When *Ioſhua* laboured to bring *Achan* to a ſight of his ſin, he ſaith, *My Son, I beſeech thee give glory to the Lord God of Iſrael, & make confeſſion unto him, & ſhew me now what thou haſt done.* Againe, confeſſion muſt be made unto men, and that in reſpect of the Church, that the Congregation that hath bin offended, may be ſatisfied; as alſo, that others may be terrified from falling

falling into the ſame ſins 2 *Tim.*4.26 *Them that ſin rebuke openly, that the reſt may fear.* And laſt of all, in reſpect of the ſinner himſelfe, that thereby he may be more humbled, as that inceſtuous perſon 2 *Cor.*2.7. that was delivered up to Satan for his ſin, which brought him to humiliation: Whereas otherwiſe, if the puniſhment were laid only upon their purſe, few or none would regard it.

But withall we muſt know, that a man is not bound to confeſſe his ſins to the Miniſter only, and to none elſe, as Papiſts would have men to do to a Frier: but he may make choice of any other chriſtian friend, according to that of St. *James*, *acknowledg your faults one to another, and pray one for another. &c.* Iam. 5.16

Seeing true and hearty repentance cannot go without a free and frank confeſſion of ſins, & hearty and humble acknowledgement of them: Firſt, this condemneth all thoſe who are ſo far from confeſſing them, that they are not aſhamed to juſtifie their ſins, even to patronize them; to plead for

them: as tell men of their sins and impieties, they answer, what need you care, you shall not answer for my sins, take care for your selfe: so reprove swearing, drunkennesse, pride &c. and men are so far from being humbled, and confessing them, that they iustifie them, and say they do but as others do, it is the fashion, and they are not alone: and this is a corruption that we have all by kind, to dissemble our sinnes? our Mothers breasts have given us no other suck. *Adam* our first parent hath taught us Gen. 3. 12. when he was examined, he posted off the matter from himselfe unto his wife, *The woman that thou gavest me, she gave me of the fruit, & I did eat*: and so it is with all of us, we are loath to make our confession of our sins unto God. Mens sins break forth every day, lying, swearing, drunkennesse, &c. But where is that man to be found, that hath any care to bewaile himselfe? all this while that men do not confesse them, they can have no pardon of them. *Lu.* 1. 3 5 Vnlesse *ye repent ye shall all perish*. Now confession

ſeſſion is a ſpeciall part of true repentance. *David* he begins with himſelfe, unrips his own bowels firſt, & ſaith, O Lord, it is I that have done this wickednesſe, and committed this ſin againſt thee, againſt *Vriah*, againſt his wife *Bathſheba*; let me and my fathers houſe ſuffer for it: for theſe ſheepe have done nothing.

*Vſe 2.* Seeing there is no pardon of ſin till we do confeſſe it, and humbly acknowledge it; Let us every one freely acknowledge and confeſſe our ſins unto the Lord, lay them open and naked before him: It is the beſt way to get pardon of them at his hands. Indeed in the Court of man, to confeſſe our ſins, is the next way to bring ſhame and puniſhment; but in the Court of God it is not ſo: but the next way to have them covered, is to uncover them, and lay them open unto the Lord: I have ſinned ſaith *David*, 2 *Sam.* 12. *The Lord hath taken away thy ſin, thou ſhalt not die*, ſaith the Prophet: when we confeſs them, then he will cover them: *If we judge our ſelves, we ſhal not be judged of the* 1 Cor. 11 31.

*Lord*: Oh then let us not fear to confesse our sins, and lay them open unto the Lord with grief and sorrow: yea, let us deale as a poore Prisoner condemned at the Bar; or as poore *Lazar* or Cripple shew our sores, and lay open our wounds, and by that meanes we shall move the Lord to pitty and compassion.

The manner how wee must confesse our sinnes.

Secondly, that we may so confesse our sins, and make such an acknowledgement of them, as may be a true confession, and to bring with it a true and unfeigned Repentance.,

We must first take heed that we do know our transgressions, the number of them, the greatnesse of them, the danger of them, how they make us most vile in the sight of God, & most loathsome: We must know that we deserve Hell fire, and eternall condemnation for them. For untill a man know his sin, & his conscience be convicted for it, and withall see the danger of his sin, he will never humbly and heartily confesse the same. *I know* (saith *David*) *mine iniquity*, So did *Peter*, although for a time he did

did he knew not what, as a man in a Trance: (for ſin may well be called madneſſe) yet afterward hee bethought himſelfe, & conſidered what he had done, and lamented his folly with teares; and this is required of us all, *Lam.*3.40. O *let us ſearch and try our waies, and turn unto the Lord*: And the Lord complaineth, *Ier.*8.6. That he did hearken to ſee if there were any man that would repent, and turne to the Lord: but there was no man ſaid, what have I done?

And ſurely this complaint may be taken too againſt the people of our Land, or Nation, that notwithſtanding God hath cryed and called unto us ſo often from Heaven, by his powerfull voyce in his Word, by his mercies, and by his judgements, ſo ſenſible, that if the Magicians in *Ægypt* were amongſt us, they could do no leſſe than acknowledge it to be the finger of God: Yet where is the man almoſt to be found that looketh back unto his owne wayes, to aske the queſtiion of his owne heart, to ſay, *Alas what have I done?* or with *Vſe* 1.

*David* here, *I know mine iniquities.*

Now there is a two-fold knowledge of our sin: first, generall; Secondly, speciall. Generall knowledge never worketh any reformation; For this is found (for the most part) in all men, which can say they are sinners: But there is a speciall knowledge of sinne, which God will once discover unto us, either in mercy to our good and salvation, as here to *David*, to *Peter*, to *Mary Magdalen*, &c. or else in wrath, as hee did unto *Judas*, *Caine*, *Achitophel*, &c. to their finall condemnation; which may teach us all to pray unto the Lord, so to give us the sight of our sins, as that wee never despair of his mercy, that our sins may never rise up against us to our confusion.

Secondly, our Confession of our sins must proceed from sorrow of heart for them, with a hatred of them, so as nothing do more grieve us than our Offences.

And this our Saviour Christ insinuateth, *Mat.* 11. 28. *When he calleth only such unto him as are weary & laden.*

*den, even ready to faint under the burthen of their sins:* And this doth david himselfe confesse, *Psalme* 38. *My sins* (saith he) *are as a weighty burthen, too heavy for me to beare:* for when men can run away with their sins, as though they were as light as a feather, it is an evident token they were never throughly humbled for them.

Thirdly, it must be frank and free, not wrung out by compulsion, as sometimes a wicked man, sometimes under the rod may confesse his sins, as *Pharoah*, *Iudas*, and the like: But this confession was only by compulsion wrung out of them; it came not from any sorrow, or hatred of sin, but for feare of judgment and punishment. Ex. 10. 17

But we must be as forward and as ready to confesse them to the glory of God, as we were to commit them to his dishonour. Thus did *David* confesse his sin, *Psal.* 32. 5. *I acknowledg my sin unto thee, & mine iniquities have I not hid. Nathan* told *David*, he had sinned; which words stole secretly into his heart: for till he had notice of it, he could not shed

a teare; for he thought all was safe & secure. It was Gods love to *David*, that the Prophets motion should so rouze and stir up such a King as *David* was, to make him disthrone himselfe, and forsake his Scepter, and beat his breast, saying, I *acknowledg mine iniquity, & my sin is ever before me*. It must be without all excuse or lessening of our sins; we may not mince them, or excuse them, nor dissemble them nor cloak them: but lay them open in their colours, rather aggravating them, than diminishing them, as sometimes S. *Austine* did.

Fourthly, we must confesse our sins with purpose to forsake them, according unto that of the Prophet *Esay*, 55. *Let the wicked forsake his waies, and the ungodly man his owne imagination, and returne unto the Lord*

There must be in us a desire to forsake all our sins, and every wicked way, else theres no true repentance: for one sin is sufficient hold for Satan, and a sufficient bar to keepe out Christ Jesus, as we may see by the example of *Herod*, *Mar.* 6. *Judas*, &c.

This

This ſhew that moſt men and women do not truly repent: for though they can ſay, *God be merciful unto us, we are all ſinners*, yet in particular they ſee it not; no, they thinke they keepe the commandements of God; a man can very hardly perſwade them that they break any of the Commandements in particular; although in generall, and in a confuſed manner, they confeſſe themſelves to be ſinners, yet in particular they do not ſo: Nay, they are ſo far from aggravating their ſins, that they rather extenuate them by all meanes poſſible; *I am not alone, nor I am not the firſt, nor I hope I ſhal not bet he laſt*: for any griefe or ſorrow for ſin, it is as far from them, as they are far from it

*Vſe.* 2. This ſheweth, that thoſe who though they confeſſe themſelves ſinners, yea, in particular; yet becauſe they do it not with feeling, with hatred and deteſtation of ſin, therefore they be faulty: For we ſhould even with right ſorrowfull hearts and wounded ſoules confeſſe our ſinnes, with the greateſt hatred of them as poſſibly

possibly we can: so, as often as we speake of them, it should make our hearts to earne, and teares to stand in our eyes.

But most of all are here condemned those vile beasts and filthy sinners, who are so far from speaking of their filthy and beastly sins, with hatred and dislike, that they do in bravery speak of them, with a kind of joy and delight. Now who would ever think a man to be so vile, to brag of his owne shame, and boast of his owne filthinesse? If a Prisoner going in the way to the Gallowes, should then brag of his robberies and villanies, and be proud of his halter, what a desperate thing were that? and yet such filthy beasts there be in the world, who are not abashed to boast out their owne shame and filthinesse; to talk, yea to glory of their owne uncleannes, and of their filthy drunkennesse, how they have drunke their share of so many quarts of wine, how they have made so many drunk? O wretched men, it is a wonder that the house falleth not on them, as it did

did on the *Philiſtines*; or that God raineth not fire and brimſtone from heaven to conſume them, as *Sodome* was, or ſmite them dead like *Herod*.

*And my ſin is ever before mine eyes.*

Cauſe that moved *David* to confeſſe his ſin.

*David* having ſhewed, how that he had freely confeſſed and acknowledged his ſins unto the Lord, here he ſheweth the cauſe which moved him ſo humbly to acknowledge the ſame: Namely, becauſe they were ever in his ſight, and before his eyes: as if he would have ſaid, howſoever I have a long time continued and lay ſecure in ſins, and did not know or ſee the danger of them; yet now, being told of them, by the Prophet, I ſee them, and ſo behold them, that my conſcience accuſes me of them, and I can have no reſt, but my wounded conſcience doth urge me, and compell me to confeſſe my ſinnes to thee, deſiring thee, O Lord, to chaſten me as a Son, but doe not diſinherit me for my diſobedience, in having committed theſe hainous ſinnes and offences againſt thee.

Where

Where first of all wee may behold the dangerous effect of sin, when the Devill tempts a man unto it: he doth ever obscure the misery of sin, the curse of God due to sin, the torments of Hell, and the damnation of body and soule in hell-fire for evermore: these things the Devill doth labour to keep from mans eyes, buzzing only in their eares the profit of sin, gaine, commodity, pleasure, delight, and sweetnesse of sin, that so shewing them only the golden baite of sin, & hiding the poysoned hooke, he might move men to run headlong into all sin? But when Satan gets his purpose, and men be in his snare, and fallen into sin: Oh how will he then presse their poore consciences? then he will load them, and set out their sins to the full, in a most ugly form: Nothing then but hell-fire, damnation, and the curse of God, that so if it be possible, he may draw them into the gulf of despaire, or like *Iobs* wife, say to them, *Curse God and die.*

Oh that men would consider this in time, how sin will one day change

her

her countenance, how ever it commeth that first in a flattering forme, pretending nothing but friendshipe; but in the end will leave a sting behind it, even a guilty conscience, terrour of mind & anguish of spirit. wherefore let us fly from sin, as from the biting of a Serpent, that we be not stung therewith unto eternall death: *Knowing that the wages of sin is death*

Whereas *Davids* sins being alwayes before him, did urge him to confesse them, yea to repent, and beg the pardon of them: We learne, that the remembrance of our sins, and the calling them to mind, together with a conscience accusing for them, is the way and meanes to come to true repentance, to make a man confesse them, and beg the pardon of them; Wheras if they slip out of our minds, or we know them not, or we finde not our consciences to accuse us of them, alas, we can neither confesse them, nor truly be humbled, and beg the pardon of them. And therefore *David* confesseth here, that by reason his sins were never before him, hee was

Ro. 6. 23.

*Doct.* An accusing conscience themeans to bring us to Repentance

was continually vexed & tormented with the horror of them: his conſcience ſtill accuſed and troubled him, and therefore he is conſtrained and urged humbly to confeſſe them, and to beg the pardon of them at Gods hands: for indeed, repentance is as neceſſary and as comfortable to a ſinner, as a Couch to a weary Traveller, or as meat to the hungry ſtomack. Whereas the wrath of God doth ever follow ſuch as have ſleepy and drowzy conſciences, giving them over to a reprobate ſence, to a ſlumbring ſpirit, and to hardneſſe of the heart, that they fall to be paſt feeling and cannot repent: *Rom.* 1.28. *Such as regarded not to know God, he gave them up to their hearts luſt, unto all uncleanneſſe, and puniſh one ſin with another*: and ſurely it is juſt with God, that he ſhould forſake us with his grace, that have forſaken him by our ſins; according to that of the Propher, *Pſal.* 11. *My people would not heare my voyce & Iſrael would none of me: So I gave them up unto the hardneſſe of their hearts, and they have walked in their owne counſell.*

So

So that hence wee learne, that a man will never repent truely of his ſins, ſeek to God for pardon, Neither is here any other way or meanes to be reconciled to God, but this, to feel the weight and burthen of his ſins, and feeling his conſcience to accuſe him, to vex and wound him, till he find God to be mercifull, and reconciled unto him for the pardon of them, and the appeaſing and quieting of the conſcience. And therefore Knowledg muſt go before repentance: to know, as Nathan told Dauid, what great ſins we have committed. S. Auſtine ſaith, that many men loſe their ſtrength, becauſe they doe lepend upon their own ſtreng h; and if we draw our obedience from God, he will withdraw his bleſſings from us, and then we run headlong into all kind of ſin, and ſo wound our conciences, that we are never at reſt.

Sight of ſin firſt ſtep to Repentance.

Seeing till ſuch time as the conſcience be wounded for ſin, and vexed and tormented with it, a man wil never ſpeak for pardon? Then we learn hence that no man can taſt of the ſweet-

sweetnesse of Gods mercy in Christ for his salvation, untill he have tasted of the bitter fruit of sin, and of a wounded and distressed conscience: Looke on *Pharaoh*, on the *Iewes*. And as for those that would taste of Gods mercy, and yet are loath to feele the smart of sin, they deceive themselves. We see that ere the body be purged, men must take bitter pills, or bitter potions: And as for those who never felt any such grief nor wound of conscience, no such astonishment for their sins, they may justly feare their repentance is not sound, that they have not as yet bin truly humbled: For it is certaine, that before we can truly repent, and be reconciled to God, we must have the feeling of the smart of sin, and find our hearts troubled, & our consciences wounded. *David* by his repentance made a breach, and by his true contrition pulled down the strong hold of sin, and Satan, which the devill and his Legions of fiends had raised in him: for saith he, *My sin is ever before me*: for indeed all our Repentance proceeds from Gods grace;

Psa. 6. 32. Acts 2. 3.

Such may suspect their Repentance, who feele no sin to wound their consciences.

grace; for we cannot repent when we would, or have it by nature; and the ſoule which lies dead in ſin, can no more performe true repentance, than the body in the grave can diſpoſe it ſelfe to the laſt reſurrection. It is the Lord only which plowes up the furrowes of our hearts; that is, humbles us with a ſence of his diſpleaſure, as he did *David*; therefore the root of repentance is God, and his proceeding is by his two hands, Juſtice and Mercy, which *Jeremy* cals the Hammer and fire, by which the Lord workes the ſoule, and makes it capable of eternall life, & union with Chriſt: all this *David* did ſtrive for, and hee watred his eyes by day, and his Couch by night with his teares of true repentance.

This confutes that fond and fooliſh opinion of many in the World, who if they ſee any wounded for ſin, diſtreſſed in ſoule, crying out of his miſery, and feeling his conſcience exceedingly terrified, and begins to deſpair of Gods mercy: What doe men judg of ſuch a man? ſurely that it

it is nothing but Melancholy and dumpishnesse, and there fore they counsell him to be jocund, to go to merry company, to put away such odd conceits, such vain and foolish fancies: but alas poore soules, they consider not that it is the speciall work of God, wounding the conscience for sin, that they feele the wrath of God for sin, and are troubled and vexed for that, and till God give mercy, & reconciliation be had in Christ, there can be no peace.

*Vse. 3. Dead conscience a heavie judgement.*

We learn hence, that it is better to have an accusing conscience for sin, then to have a dead conscience, a benummed conscience, a sleepy and slumbering conscience, a seared and frozen conscience: for if a mans conscience do dayly bring his sins to mind, so that he sees them before his eyes, then he wil not only be grieved for them, but will confesse them, and beg the pardon of them; but when a man hath a slumbering conscience, that is benummed, then he goes on in sin from day to day, never feeleth any smart of it, nor ever desires the pardon

pardon of it, as the poor Iewes, who seeing their fearefull estate, crie out, *What must we do to be saved*: so do all wounded consciences, seeing their fearfull sins and wretched estate, cry out for mercy, and seeke for pardon. Act. 2. 37

Oh it is a signe of a fearfull judgement of God to have a sleepy, or a drowzy conscience: It is like a wild beast, which so long as it lies asleepe, seemeth very tame & gentle, but when he is rowzed, flies unto a man face: Even so howsoever a mans conscience may seem for a time to be quiet, & men may thinke they have a good conscience indeed, so long as they imagin none knows of their sins and iniquities but themselves; yet being awaked by the Minister of God, it wil break out into humility, as David saying, *I am the man, I have sinned, & done this evil, and am worthy to have crosses and afflictions come upon me.*

*Doct. 3.* Necessary duty to call our sins to accompt.

Seeing *David* doth acknowledge here, that his sins being ever before him, awaked him, and urged him instantly and earnestly to seeke for pardon: we learn that it is a good thing for

for us to call our ſins to accompt, to have them often in mind, to ſet them before our eyes, the greatneſſe, number and hainouſneſſe of them. It was no diſgrace for *David*, (though he was a King) to fall down at Gods mercy ſeat, and to lay open his ſins, as he did; it was his next way to obtaine quietneſſe to his ſoule and mind, and to have forgiveneſſe.

Lam. 3. 40. Firſt, it is a good meanes to prepare us to true Repentance, and humiliation for them.

Secondly, it is a ſpeciall meanes to make us hate them, and diſlike them, ſeeing the danger of them, how loathſom they be in Gods ſight.

Thirdly, the remembrance of our ſins makes us wary, that we fall not into them againe; but our former falls make us to take heed of falling in time to come.

Fourthly, the remembrance of our ſins makes us pitty other men: becauſe though they fall dangerouſly, yet we know we have fallen as well as they, therefore we hope well, God will give unto them Repentance.

Fifthly.

Fiftly, the continuall remembrance of our owne ſins, puts us in mind of Gods mercy in the pardon of them: and when men eaſily ſuffer their old ſins to paſſe away, and ſlip out of their minds, they will eaſily fall into new, and eaſily forget the mercy of God, and how much they be bound unto him. *Paul* gives this excellent example, who remembering how he had perſecuted the *Church*, ſaith, *Notwithſtanding God was mercifull unto me*: So that the continuall remembrance of our ſins, puts us in mind of Gods mercifull dealing with us, and muſt ſtir us up to thankfulnes. 1 Tim. 1.

For if we forget them, the Lord will remember them; and if we remember them, the Lord will forget them. This then ſhould make every man beware, how he forgetteth his ſins, and caſts them careleſly behind his back: for this is a ſigne that God remembers them, and will call that man to accompt for them.

*Vſe* 2. This ſhewes great impieties of thoſe men and women, who ſeek all

Note of a wicked man.

meanes to put their sins out of their minds, to smother the checks of their consciences by sports, & pastimes, by merry company, or by other meanes to keep themselves from the sight of their sins: They cannot abide to hear of them by others, or to imagin of them, themselves, but put away the remembrance of them by all meanes possible, by the delights of the world, and by company, as I said before; which is even as much, as when a man hath burnt his finger, presently puts it into cold water, thinking thereby to find ease, but taken out againe, inflames it the more, & doth give it no true ease. Oh this should make men ever repent, and be humbled for their sins; oh this should make them confesse their sins with teares, and beg the pardon of them.

Vse 2.

It must stir us up to the serious and often meditation of our sins, to keep them in memory, our old and new sins, open and secret, even sins of our youth, to humble us, and to cause us to keep in minde the endlesse mercy of God in pardon of them; and

psal. 25.

there-

therefore wee should do well to set some time apart to call our life to accompt: *Tremble and not sin, commune with your hearts upon your bed, and be still*: Where *David* calls upon *Sauls* Courtiers, to feare Gods judgements & threatnings. It is a speciall means to humble us, and to move us to Repentance, to keep a note of all our offences and faults, that we may ever have matter to humble our hard and stony hearts: psal. 4. 5.

We see the cause here why so few do truly repent, and confesse their faults unto God, and beg the pardon of them, Namely because that their sins be ever out of their sight; though they pry into, and espy the faults of other men, and have them in their sight, yet do they cast their owne behind them: and by that meanes never setting their sins in sight, they forget them & be never humbled for them, but the Lord threatneth all such, that if they will not set their sins before them, then will he take the paines to set them all in order before them, one by one *Psa.* 50. *I will reprove thee,* *Vse* 1. Cause why so few doe repent.

*& set before thee the things that thou hast done O consider this, ye that forget God, lest he teare you in pieces, and there be none to deliver you.*

*Doct.* 4. Sin once known doth ever accuse till it be pardoned.

When as David saith, in the confessing of his sins, that they were ever in his sight: First, they all this while grieve and vex him, wound his soule and conscience, We learne, that sin once known and felt, doth so accuse and wound the conscience of a poore sinner, that there can be no rest and quietnesse untill it be pardoned: For it is ever in his sight, and before his eyes, troubling and vexing his mind, and wounding his conscience. Therefore this made *David* to confesse, saying, *Thou O Lord didst convert my heart, and set my crooked will & wandering mind in frame.* And as it was with *David*, so it fares with every poore sinner; after the Lord in mercy opens our eyes, to come to the knowledge of our sins, and our misery by them, so as our consciences do accuse us, and we feele the weight of Gods anger pressing downe our soules, there can be nothing but Hell and

and anguiſh for the preſent time, Nothing but extreame ſorrow and vexation of ſpirit, untill wee find ſome comfortable anſwer from God for the pardon of them. As we ſee a poore priſoner arraigned, convicted, and condemned to Death: there is nothing but ſorrow, and griefe; no joy in wife, child, friends, lands, livings, gold or ſilver; meat, or Muſick; Only the gracious pardon of the King can revive him, and make a glad man: So it is with a poore ſinner arraigned in his owne conſcience for ſin, convicted and condemned in his owne ſoule before the bar of Gods judgements: Nothing can now comfort him and cheere him up and revive his wounded conſcience, but a gracious pardon from the Almighties mercy, ſealed with the bloud of the Lambe of God, which takes away the ſins of the world.

*Vſe* 1. Indirect courſe that worldlings take.

This ſhewes the miſerable & pittifull eſtate of many thouſands in the World, who lie in ſin, ſleep in ſin, & never ſeek for pardon, never ſeek for mercy at the hands of God; and if

they find and feele their sins, then they run to this vanity, to that pastime, to smother the checkes of their Consciences, and by merry company, in eating and drinking, carding, dicing, &c: seek to stop the mouth of their Consciences, and to smother it: But alas, we see this is cold Musick for a wounded conscience: *Saul* thought to have prevailed by this, at what time he called *David* to play, & to make Musick before him, but by and by his wound was greater: For these men that seeke by such devices to stop the mouth of their Consciences, they do as a man that is in the fit of a burning Ague; he is hot, and to coole his heate, hee drinketh a draught of cold water, that indeed (for the present) will somewhat allay the heate of the disease, yet by and by his fit is increased, and made the worse.

*Use 2.* Let us then never give any rest to our soules, untill we have gotten the assured perswasion of the pardon of all our offences: For so long as the conscience doth accuse for sin, so long

long we ſhall find no reſt nor quietneſſe: No, there is no peace till we be reconciled to God by true Repentance, and till the conſcience leave accuſing, let us never leave repenting and truely humble our ſelves for the pardon of our ſins: None can forgive our ſins but God; all worldly and humane help is not to be reſpected: therefore wee ought to pray, and be moſt frequent in our petitions, that God would forgive us our ſins. Man never goes to Heaven for any thing, if we get it by humane help; when the Phyſitian of the body gives us over, then wee are content to become God Patients. Rom. 5. 1

It is to be obſerved, that *David* in the confeſsion of his ſins, ſaith, I acknowledg my ſin, Not ſpeaking of his hainous ſin of Adultery alone, but of many ſins wrapped up together from his youth. For he did not only commit Adultery with *Bathſheba* the Wife of *Uriah*, but ſhed alſo his guiltleſſe and innocent bloud: Yea, with him cauſed, as it is like, many of his good Subjects and Loyall

Souldiers to be slaine. He sought for to cover his sin closely and securely by bidding *Uriah* to go home to his Wife, that so the child might be thought to be his: And to all these he addeth this, that hee laid the whole Church open to the Enemy, to the anger of God.

*Doct.* 5. Sin never goes alone.

Hence then note for our instruction, that *David* confesseth, one sinne will never goe alone, but sin goes by couples, by heaps, one in the neck of another, as he that taketh a Chaine by the end, and pulleth but one link, all the rest do follow: So, if a man let liberty to one sin, that sin will not go alone, but draw another: Adultery will often bring Murther with it; Swearing, Lying with it; so drunkennesse, whoredom, &c. The Apostle bidde th us, *Not to walke as children of darkenesse, in surfetting and drunkennesse; not in chambering & wantonnes, not in strife and envying*: Rom. 13. 13. shewing unto us, that sins goe by couples, and one draweth on another, and will hardly goe alone.

It is like a Gangrene or Canker, it

it fretteth and eateth further and further; the hand infected the arme, and the foot the legge, and so one Member another, till it hath spread it selfe over the whole body, if the part that is infected be not cut off at the beginning. This doth the Apostle teach: 2 *Tim.*2.16. *Stay prophane & vaine babblings, for they increase unto more ungodlinesse, & their words will fret as a Canker.* Saint *James* also sheweth the fruitfullnes of sin, saying, *When lust hath conceived, it brings forth sin, & sin when it is finished, it brings forth death.* And as sin doth increase, so doe Gods judgments: *Levit. Chap.* 26. 12, 3. *If yee walke stubbornly against me, and will not obey me, I will then bring seven times more plagues upon you, according to your sins: yet if by these yee will not be reformed by me, but walke stubbornly against me, then will I also walke stubbornly against you: & I will yet smite you seven times for your sins.* And thus wee see againe how God will keep a proportion betwixt our sins and his punishment.

*Vse 3.*

Seeing this is the curſed nature of ſin, that it will never go alone, but one will draw on another; Drunkenneſſe, Whoredome, Murder. &c. it ſtands us all in hand to take heede that we give liberty to no ſin, live in none, delight in none; for if we do, wee ſhall ſurely finde, that one ſin will never goe alone; but let us abhorre all: hate every ſin, and ſtrife againſt all: we ſee this common in the World, that if a man ſhall yeeld to one ſin, by and by it will draw him to another: and often (as it is in *David*) Whoredome will bring Murder with it, ſometimes of the Husband, ſometimes of the Child, ſomtimes of two or three: And therefore let us be very carefull to ſhun and avoyd every ſin, live in none: For though one ſin be enough to carry a man to the gulfe of Hell, yet one will never goe alone by it ſelfe.

*Note.*

Wee may ſee this in the example of *Caine*, *Gen.*4.8. hee was reproved of God for his malice conceived againſt his Brother: *But hee hearkned*

*not*

*not to the voyce of the Lord, but hardned his haart and ſhed innocent blood, even the bloud of his Brother.* This appeareth in, *Judas*, *Matth.*2.9. having once entertained Covetouſneſſe in his heart, fell from Covetouſneſſe to Treaſon. and at the laſt became his owne Judg and Executioner.

The like we may behold in *Saul*, 1 *Samuel*, *Chap.* 16. *Verſe* 1. *Who fell away from God, ſtep by ſtep, untill the Spirit of God had utterly forſaken him, and he brake out into open rebellion againſt God Almighty.*

For as amongſt all the bleſſings which the Lord doth beſtow upon the Sonnes of men in this World, a ſoft and tender heart is one of the greateſt, which is Checked and controlled, and ſoone made to bleed: ſo there can be no greater curſe laid upon a man; than to have a rebellious heart, which hoordeth up every day vengeance againſt it ſelfe.

VERSE 4

## VERSE 4.

4. *Against thee, against thee only have I sinned, and done this evill in thy sight: that thou maist bee just when thou speakest, and pure when thou judgest.*

In this verse David acknowledgeth his speciall sins.

NOw in this Verse, and the two which follow, *David* proceedeth in the humble acknowledgement and confession of his sins. First, his actuall sins, Secondly, from them he commeth to the Fountaine and Originall of all sin: namely, his naturall corruption wherein he was conceived and borne; and this Originall sin hee speaketh of in the next verse following.

Two parts.

This fourth Verse containeth in it two parts: First a free acknowledgement of his particular, speciall, and actuall sins: In the second hee doth cleare the Lord of all cruelty and injustice,

juſtice, that howſoever the Lord had not only ſharply reproved him by the miniſtery of *Nathan*, but alſo puniſhed him and grievouſly afflicted him for his ſins in taking away the child that was born in adultery: yet he doth acknowledg the Lord to be juſt and righteous in all his waies.

In the firſt part of the Verſe, conſider firſt the part to whom he confeſſeth, *Againſt thee, Againſt thee only*; where he ſheweth the great dolour and extreame griefe of his mind for his ſin againſt God, in that he doubleth the words, *Againſt thee, Againſt thee*. Secondly, we are to obſerve how he doth acknowledg his ſpeciall and particular ſins: Namely, Adultery, Murther, and ſhedding of innocent bloud, *I have ſinned and done this evill in thy ſight.*

(*Againſt thee*) Theſe words are expounded diverſly: Firſt, that it is as much as if *David* ſhould have ſaid, Oh Lord, howſoever I have grievouſly offended in committing Adultery and Murther, yet I have ſo hid my faults from man, that there is none

none that knew it but thou alone: so that he acknowledgeth all the sinne was against God, because no mortall man was privy to his sins.

Others expound it thus: That although *David* had offended against man, yet he was especially wounded and grieved, for that hee had broken the Law of God: so that though it be true, that hee had done great wrong to his faithfull servant and most loyall subject *Uriah*, yet here was that which pricked his heart, & wounded him to the quick, Namely, because hee had offended his most mercifull and loving God: as if he should have said, Oh Lord my God, although the whole World should clear mee, and no man living should accuse me; yet it grieveth me at the very heart, because I have offended thee my most mercifull God.

*Doct.* 1. A mans sins are open before God

Hence first I note, that howsoever a man may hide his sins from men and Angels, yet it is impossible to hide them from the Al-seeing eyes of the Almighty. *David* had commited Adultery closely, he had laboured to hide

hide it and cover it, by marrying *Bathsheba* the Wife of *Vriah*: but yet alas, all his shifts and cunning fetches could not hide it from God: He saw it, and observed it; and now *David* confesses the same: *Against thee, Against thee*: The like wee shall see in *Josephs* brethren, when they sold him into *Egypt*; so in *Jezabel* in putting *Naboth* to death: so in these dayes men be cunning to commit Adultery closely and in the twi-light, in a darke corner, in close and secret manner, to lie, steale, deceive, commit adultery, fornication, and all uncleanesse: But (poore soules) they doe deceive themselves, for they cannot hide their sins from Gods al-seeing eyes, Night and Day is all one to him: yea, the Lord doth search the very hearts and reines, *Vnderstanding our very thoughts long before.* 1. King. Chap. 8 3, 9. *The Lord searcheth all hearts, & understandeth every word of the mind.* Againe. Psal. 136. 2. *Thou knowest my sitting downe & my rising up, thou understandest my thoughts long before; there is not a word in my tongue*

Gen. 37. 1 Reg 21 Rev 2.18 psal. 159 Bee as thou seemest.

Or seem as thou art.

tongue but thou, O Lord, knowest it altogether. And surely when this perswasion taketh place, that the Lord is present every where, and beholds all things, there doth Religion, Conscience, and true obedience begin in that man: For he that hath the Lord alwayes before him, will not greatly fall. *Psal.*16.8. *Heb.*4.13. For the Lord wil find out every transgression, though never so secretly concealed, which may teach us in all things to keep Faith and a good conscience: for although wee may delude men, yet wee cannot deceive the Almighty.

*Vse* 1. Folly of sinners described

This condemnes the extreame folly and madnesse of men and women, who if they can hide their faults from men, they care for no more: And therefore they doe labour to commit them closely and secretly: but use all thy skill and policy, yet thou canst by no meanes hide thy sins from the clear sight of God.

*Note.*

Thou maist lie, dissemble & deceive so closely, that neither men nor Angels can detect thee: Thou mayest com-

commit Adultery in the darke, and under a canopy, ſo as no man living ſhall be privy to it; Thou mayſt ſteal when none can ſee thee: but all this while, remember that thou ſtandeſt naked and diſcovered before God. He ſees thee, his all-ſeeing eyes, like to a flame of fire, pierce into thy heart and entrails. Many men like *Gehezi*, when they have ſinned, can wipe their mouthes ſmoothly, and demurely ſay, *Thy ſervant went no whither*: But let them remember ever; that it is impoſſible to hide their tranſgreſſions from God, though they may cover them from men. But of this hereafter. H.b.4.13

*Vſe* 2. This ſame Doctrine may ſerve for an excellent perſervative againſt all ſecret ſins; for this is the curſed Nature of man to abſtaine many times from actuall ſins only for ſhame, or for feare of puniſhment, which otherwiſe would make conſcience of no ſin: Oh that ſuch men would remember, that though they be out of the ſight of men, yet they be in the preſence of the Almighty; he ſees them, and

and behold them, even in the darkeſt Night, and in the ſecretſt corner, his Eyes are like to a flame of fire. *Rev.*2.18. and although men may blear the eyes of men, yet they cannot blear the Eyes of the Almgity.

It would be an excellent meanes to withhold them, and keep them from many horrible crimes, which otherwiſe they would commit: For the Lord looketh narrowly upon us, & ſearcheth very ſtrictly into us, we cannot have the leaſt unclean thought within us, but he which is moſt pure, doth ſee & behold us. He could diſcover *Judas* his hypocriſie, & therfore called him a devill. Hee ſees againe *Nathanels* ſincerity, & therefore pronounceth him *A true Iſraelite, in whō there was no guile*: So that they that commit ſin in ſecret, hee that ſees in ſecret, will one day reward them openly; when Cain *Ge.*4.5. brought unto God an oblation of the fruit of the ground, he had no regard to him, nor to his offerings becauſe that the Lord ſaw the ſecret hypocriſie of his heart. And this is the reaſon that *David* uſeth

useth to perswade *Solomon* his Son, to have a care to learne, and to practise the Will of God. 1. *Chro.* 28. 8. *And thou* Solomon *my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind for the Lord searcheth all hearts.*

When as the Prophet David repeateth the words, against *thee*, against *thee*: here marke the extreame sorrow & griefe of *Davids* heart, that he had sinned against his mercifull God; what was it that so grieved his soule? The shame of his sin could not; for that was not known but to God only: Neither feare of punishment; for what man durst be so bold as to call him to accompt? but that he had bin so vile and wretched, to sin against his most loving God; this was the thing that made his heart to bleed: which must teach us all this Lesson, that whensoever we fall into any sin, this consideration above all others, should sink deepest into our hearts: namely, the consideration of the person whom wee have offended, & that not simply against man, but against God himselfe. And

*Doct.* What sorrow it is that accompanies Repentance, The person whō he had offended

*Davids* sinne aggravated 2 Sam. 12.

And this sin of *David* is aggravated in divers respects.

First, *Nathan* telleth him, Almighty God hath bestowed upon him that Kingdom, & the wives of his Lord, & if that had bin too little, he would have given him more. 2. *Sam.* 42.

Secondly, that *David*, a man whom God had so highly honoured, that had taken him from a sheep-fold, & gave to him a Scepter; which by his mighty power made him escape the hands of all his enemies, and had graced him with the gift of his spirit: who had made so great proceedings in Religion, and the worship of God: it could not but cut him and wound him at the very heart, that hee should so wickedly and foulely fall into such grievous sins.

Thirdly, in that his example should bring a great slander to the Church of God, & open the mouth of the uncircumcised Philistins to reproach and revile them, as we see in *Shimei*.

Fourthly, in that he had by his sins laid open the Church and people of God unto his judgement, to Plague and punish them. Now

Now from this practice of *David*, we learne that which I taught before, namely, that the children of God are grieved for ſin, becauſe it offends & diſpleaſes their mercifull God. *David* needed not to have been ſo much troubled for his ſin, eiher in ſhame, for it was not known but to God alone, or puniſhment, for none could call him to accompt; but that he had offended his mercifull God and loving Father, it did torment and vex his conſcience exceedingly: ſo every child of God that truly repents of ſin, grieves more becauſe it offends God, than for feare of ſhame or puniſhment: as we ſee it in *David*; Pſal. 139. *I have hid thy word within my heart, that I might not ſin againſt thee.* The like we may ſee in *Ioſeph*: *Ge.*29. when he was tempted to lewdnes by his adultreſſe Miſtreſſe, His anſwer is worthy to bee remembred of us: *How can I doe this great wickedneſs and ſin againſt God?* The wrong that hee ſhould have done unto his Maſter did not ſo much prevaile with him, as that hee knew hee ſhould

True note of Repentance.

should sin against God: And the like may be said of *Peter*, *Mat.*26. who remembring how kind and loving Christ had bin to him, even to pray to his Father for him, when Satan desired to buffet him that told him *Mat.*16 *That the gates of hell should never prevaile against him*; The looking back of this his Master wounded him to the heart, that he should sin against him so cowardly to deny him.

*Vse* 1. Well, seeing this is the nature of true repentance, of godly sorrow, and remorse of Conscience for sin, that the Child of God is grieved, for his sins, because it displeaseth God, his most loving and mercifull Father? as in *Ioseph*, *David*, and the prodigall Son &c. Let us labour to find our hearts thus affected, that we can mourn for sin, because it is sin that offendeth God our loving Father: Though none know of it, nor could accuse us for it, nay, although there were no Hell, nor judgements for to condemne us, yet that wee find our hearts wounded for our secret sins, for our close and hidden transgressions;

sions; because we know they offend our most gracious God and loving Father.

Let it be far from us to say with *Pharaoh*, *Ex.* 5. *Who is the Lord, that I should be affraid to sin?* Oh know (Oh man) whatsoever thou art, that exaltest thy selfe in this manner, to sin with a high hand against the Almighty, that the Lord is a consuming fire: It is he that drowned *Pharaoh* and all his host, *Ex.* 14. It is he that made *Ierusalem* a heape of stones, *Mat.* 29 It is he that suddainly destroyed *Herod*, *Acts* 12. and sent fire upon *Sodome*, *Gen.* 19. Learne therefore to know God aright, and it will make thee quake and tremble to sin against him.

This sheweth that most mens repentance is but counterfeit and unsound: For were it not for feare of shame and punishment, they could be content to commit sin, to live in sin from day to day, as *Potiphars* wife tempted *Ioseph* continually to sin & uncleanesse: Alas, she thought not that God would see and behold it: But

*Vse.* 2.

Gen. 39.

But whatsoever thou art, unless thou finde thine heart humbled for thy close and hidden sin, and in secret corruption, I tell thee, thou art not truely humbled: the veriest beast and Atheist that ever lived, may confesse his known sins, and in regard of the shame and punishment be sorry for them, as *Pharaoh, Iudas, Saul, Simon Magus &c.* but here is godly sorrow which brings repentance never to be repented of, to be grieved for sin, though wee should have neither shame nor punishment, seeing it offendeth a gracious and mercifull God As we see two children, one is a naturall, loving, and dutifull child, and he is loath to offend his Father though he never corrects him, because hee sees his Father kind unto him. Another that is of a froward nature, hee is loath to offend before his Father, for feare of the whip; and therefore out of his Fathers sight he will play his pranks.

Exo. 20.1
2 Sam. 1.
Mat. 27.
Act. 8.25

*A Simile.*

*Doct. 3.* A penitent person never excuses his sin.

In that *David* thus layes open his sin, though it was secret, & doth aggravate it: we learn, that he that truly

ly repented of his ſin, will not excuſe it, nunce it, hide it, and cloak it, and ſeeke ſtarting holes to conceale it: but hee will truly and humbly aeknowledge it, lay it open, and make it manifeſt unto God: Hee doth not blame the folly of the woman nor by any meanes ſeeke to hide his ſins, but layeth them open before the Lord: *Againſt thee have I ſinned*; ſo it is the manner of Gods Children that do truly repent, to lay open their ſins in the worſt and vileſt forme, to make them greater, not leſſer.

*Vſe 2.* Note of wicked men.

Well then, this doth ſhew, that thoſe men are not truly humbled, neither yet have truly repented, that doe ſeek ſtarting holes for their ſin: I am not all alone, if I go to Hell I ſhall have more company. It is but the faſhion, and if I doe not worſe than ſweare by Faith, Troth, &c. the Lord I hope will pardon me. This excuſing and cloaking of ſin, is a token of a naughty and diſſembling heart, that that man or woman is not truly humbled as they ſhould: We ſee this in *Saul*, hee was ſo farre from aggravating

gravating and increasing his sin, that he found out many excuses: *The people did it, and it was to offer Sacrifice.* So the wicked in their Pilgrimage, are so farre from confessing their sinnes, that they rather excuse them: so that it is a true note of a wicked and graceless heart to excuse sinne, to hide it, and cover it; and he that doth so, shall never find mercy.

1 Sam. 15 Mat. 15.

Prov. 28. 13.

*Against thee, against thee onely have I sinned.*

IT may here bee demanded, how *David* could say that he had onely sinned against God? Did he not sinne against *Urias* his faithfull servant, and loving subject: First, in committing adultery with his wife, and then in causing his guiltlesse bloud to bee shed? how then could *David* say here *Against thee onely have I sinned?*

I answer, First, *David* had sinned indeed against *Urias*, and that two severall waies: First, in his wife, not in his goods; for then perhaps he might have made amends, but taking his wife out of his bosome (as *Nathan* tellet

telleth him) he could never make recompence: When *Abimelech* a Heathen King, *Gen.* 20. did ignorantly take *Abrahams* wife into his house, when he knew the same (although hee defiled her not) gave *Abraham* a large gift for satisfaction. What satisfaction then might *David* give being not a heathen man, but a Prophet of the Lord, who wittingly takes the wife of *Urias*, and defiled her?

Secondly, besides his wife, he taketh away his life also: the Devill could say, *Job* 2. 4. *Skin for skin, and all that a man hath will he give for his life*: yet as precious as a mans life is unto him, *David* addeth this injury to the former, taking away his life also.

Againe, *David* sinned not onely against the husband, but against the wife also, corrupting her chaste mind, and alluring her unto wickednesse.

And unto this sinne committed against *Urias*, and his wife, I might add the sinne against the child begotten in Bastardy: The innocent bloud of all those of his Loyall Subjects that

were ſlaine with *Urias*, his ſin againſt his owne houſe and family: as alſo his tranſgreſſions againſt the whole Church and people of God, laying them open to Gods judgements for his ſake. But yet all theſe ſins againſt men, how great or how grievous ſoever they were, he accounteth them as nothing in compariſon of his ſinne againſt God: *Peter*, he muſt have a ſilly cock to remember him of his ſinne: *David*, he muſt have a *Nathan* to tell him ſaying, *Thou art the man*, and therefore ſaith he, *Againſt thee only have I ſinned.*

Secondly, I anſwer, that all ſinnes of what ſort ſoever they bee, they be great ſins, becauſe they be againſt the Law of the Almighty: and were it not for the Law of God forbidding ſinne, and commanding Virtue, there ſhould be no ſinne: For what is ſin but the tranſgreſſion of the Law of God? and therefore *David* acknowledgeth his ſinnes were againſt God, he hath rebelled and tranſgreſſed his Law and Commandements: He had not now to doe with *Urias*, or any mortall man

man, but with the just and most righteous God, whose holy Law hee hath most rebelliously broken and violated: For if the Lord hath not forbidden men to commit adultery, it should bee no sin: And if the Lord had not said, *Thou shalt not kil*, it were then no more sinne to kill a man, than to kill a dog: But seeing the Law of God forbiddeth it, therefore it is a sinne, and deserveth eternall damnation, if not repented of: Omission of the duty which God requires at our hands, is as bad as the commission of the act it selfe: good men will startle at the least sin, like *Joseph*, who said, *How can I do this thing, and not sin against God*: God forbid that I should doe it; and as God hath forbid us to doe this sin, and many such others; so good God doe thou still forbid us by thy preventing grace, to doe it, or the like sins. Rom. 6 23.

Seeing all sin is the transgression of the Law of God, whether it bee immediately: as the sins of the first table; or mediately, when in sinning against our brother, we doe sin against *God*, it *Doct.* 5. God alone can forgive sinnes.

followeth, that God alone can pardon and forgive sin: for it belongeth to him alone to pardon the fault, against whom it was committed: but all sin is against Gods Law, therefore he alone can pardon and forgive it: And this is affirmed by the Pharisees *Lu.* 5. 21. *Who can forgive sinne but God alone?*

No creature hath this power: for he that can forgive sinnes and trespasses, must bee able to take away the punishment of sin, which is death, hell, and damnation. Now then, to say, that a man can properly forgive sin, it is in effect to say, that a man hath power over Death and Hell, which cannot possibly be.

*Doct.* 1. Seeing none can pardon sinne but God onely, because all sinne is against God alone. No man on earth, no Saint or Angell in heaven can pardon and forgive sins, but onely Almighty *God*. This condemneth the blasphemous & erroneous Doctrine of the Church of *Rome*, who do hold and teach, that the Pope can as truly, and as properly forgive sinnes, as God himself. This one

one point of Doctrin taught and held by the Church of *Rome*, doth prove their Pope to be Antichrist, even that man of sinne the Apostle speaketh of, who makes himselfe equall to God: And as Almighty God can forgive sin, so will his holinesse forgive sin; & whereas God never gave any sinner pardon of his sinnes before they were committed and repented; yet the Pope can, and doth give out his pardons for a sum of money, for sins past, present, yea, for twenty yeares to come: for treason, for murder, adultery, yea any sinne. Than which, what can be more blasphemous and dangerous, to give men licence to commit sin, and open a gap to all manner of villany? For who will be afraid to sinne, if he may have a pardon for sinne before it be committed.

Pope Antichrist.

Horrible Impiety.

Therefore when we have committed a sinne, let us not think to fly from God, as from a temporall Judge; no, we rather run unto him by our confessing and acknowledging our sinnes, and then he will forgive us our sinnes; for he that hides his sinne, shall not

prosper; but he that confesseth his sin shall find mercy; wee have too much shame in us when we commit sin, and too little shame in us when wee confesse it: For without confession, repentance is but a dumb shew; for our confession is a glory to God, & much honour we doe unto him by our confession: but so long as we doe not confesse our sinnes, we are aliens & strangers at the Throne of grace & mercy: We must be humbled before wee can be honoured, we must be broken by our repentance, before wee can bee made vessels of glory: there is commonly a disease before there can bee a cure: All the holy men of God still confessed their sins before they found favour at Gods hands: *Davids* confession was from his heart, it was really, & a true saying, I *have sinned*; for confession without sorrow of heart, is but lip-labour, so the ear without observing, is but eare service; and charity without the heart, is but hand labour: the Psalmist saith plainly that, *He that doth not confess his sins, shall not prosper*: I say, those that will not repent and

and confesse their sinnes while they live, shall one day come with shame in their faces, crying to the hils to cover them, and the rocks to fall upon them, with feare in their hearts, and a guilty conscience in their bosomes.

Seeing *David* confesseth that he had sinned against *God* alone, he doth acknowledge, though all men should pardon his sins, & wink at them, yea, should seeke to flatter him being a King, yet he could not be so satisfied, because the sin was against Gods laws and Commandements: And therefore hee seeketh to God for pardon: So when we sinne against men, offend our neighbour and brother by lying, adultery, murder, &c. Yet let us know we have to do with God, and though all men should pardon us, and connive at our sinne, yet unlesse the Lord seal our pardon, it is not worth a button. When great men sin by adultery and murder, by oppression & cruelty, they have their claw-backs and flatterers, who will smooth & flatter them, lessen and excuse their sinnes, yea, say all is well done; but alas, when the Law

of God is broken, unlesse he pardon, all the flattering and smoothing of men is nothing worth: And let us remember, that though wee passe by our sins, that they are forgotten; yet they are not like our feeble bodies, which grow weaker and weaker, but they grow, and increase, and in time will reach up to heaven, and cry for vengeance against us.

Vse 3. Seeing all sin, (to speak properly) is against God, because it is the breach of his Law; therefore it followeth, that all the punishing of sin belongs onely to God; He alone is the avenger of sin: *Vengeance is mine, saith the Lord, and I will repay it.* Where the Apostle sheweth, that all punishing and revenging of sinne belongs to the Lord alone, because that God alone is the person which is wronged and injured, and not man; to speake properly, seeing not mans law, but *Gods* Law is violated & broken: And if his Law were not broken, no man, nor any other Creature should have the least cause to complaine: & therefore all punishing and vengeance for sinne be-

Rom. 12. 19.

belongeth properly to God, and unto such whom he shall appoint to be his lieutenants on earth, & Ministers to stand in his stead to punish offences.

And therefore first this sheweth, that those men do much offend, who, when the Law of God is broken by wicked and ungodly men, can winke at their sinnes, and will not unsheath the sword put into their hands, to the end to smite the same: but can suffer many great and horrible sinnes to be committed, that the Lord himselfe many times is fain by the sword, plague, pestilence, or otherwaies to execute judgement on ungodly men, sweeping them away by heaps.

This practice of *David* condemnes the common practice of the world: if men doe sin, and do some evill that is knowne to the world, what doe they then? They presently seeke to pacifie the party offended, to stay his displeasure, either for money, or by friends, or by some other meanes; But alas, they regard not the anger of God, whose Majesty is offended, and his Law transgressed: But *David* here ac- Vse 4.

acknowledgeth, that hee had not to doe with man, but with God, whose most holy and religious Law he had broken, and although all men would willingly have pardoned the fault, yet that could not content him, till hee had gotten the pardon of God, sealed in the blood of Christ Jesus. So let us, though we must and may labour to bee reconciled to men, yet let us looke up higher, to the hand of God, to bee reconciled unto him, to beg pardon at his hands, and to be at one with him. Alas, what shal it boot us to get the Kings pardon for Murder, Adultery, Theft, &c. if the King of heaven pardon not, & doe not forgive the same? What if we can appease the anger of man, and bee in danger of the just and severe anger of the eternall and everlasting God? And therefore let us goe to God, fly unto him, labour for reconciliation with him. For *Davids* sins were seene with the eye of Gods providence, and with the eye of justice, for it was Gods love to him to send him this Prophet, to let him know that he had done wickedly;

*Note.*

wickedly; there was Gods favor: then to tell him hee would punish him and his people, there was his justice. *David* after hee had cast his eye upon *Bathsheba*, did so study and labour to get her to his will, even as a man in the summer time, that will spend a whole day to get a Butter-fly, which obtained is not worth a mans paines: So it was with *David*, nothing but sorrow came after, nor any quiet rest he found, till he came to aske pardon, he lay as I said before, ten moneths in this sleep of sin, which S. *Bernard* said was a brother to death: but when he knew his errour, he was then glad, & said the Lord hath heard the voyce of my weeping; his former mirth is now turned into a river of tears: his sin stopped the grace of God, and hindred his devotion, and made him thus forget himselfe: *David* had first nature, then grace; first here was darknesse, then light; first an evening, then a day: he was in the bed of security and content, till *Nathan*, the light of grace came and told him, thou art the man: *David* at that time more sen-

sible

sible of sin than grace. *Davids* greatest pleasure (as he thought) we see proves his greatest bane and sorrow: *David* all that while had a smiling face, yet had a gnawing worme within him, his conscience that did never cease, till it was rooted out, his sleepe was no true rest, but it was like a drunken mans sleepe, which is no true repose, but full of horrour and trouble: never had he any true sleepe, for his little time of pleasure there followed a world of sorrow, which made him thus to seeke to God by prayer and teares, saying, *Against thee onely have I sinned, and done this evill.*

*Answ.* If any doe object, it seemeth that wrongs done to men, are no sins, and not to be repented of.

*Object.* *I answer*, That followeth not: For whether the wrong be done directly against God himself, as the commandements of the first Table concerne God: Or indifferently against God, & directly against our brother, as all the sins of the second Table concerne our brethren: Yet insomuch as the Law of God is broken, either in the first

first or second Table, Therefore the chiefest fault and wrong is against God himselfe: yet we are not to think that offences done against men are no sinnes, but that wee are to be humbled for them, because in sinning against our Brother, we sinne against God, whose law wee breake: And therefore we must restore four-fold, we must be reconciled to our Brother, and seeke to right wrongs done unto him: Thus much of the person to whom *David* confesseth: Not to any Masse-priest, but to God alone, who alone was offended, and who alone can pardon his great fault.

Now in the second place we are to come unto the thing confessed, namely, his particular sins and impieties: *And done this evil in thy sight.* In the former words, *I have sinned*, he spake more generally; in these words hee points out his particular and speciall sin: *And done this evil*, adultery, and murder, *in thy sight.*

Marke what is that which most wounds *Davids* Conscience, & troubles his minde: not so much the feare of

of shame and reproach in the World, nor yet the feare of punishment; but his sinne, his vile sinne; it is it that wounds him, that galls him, and doth kill his heart, and grieves his poore soul: *Against thee, against thee have I sinned*: as if he should have said, O my God, it grieves me exceedingly, and wounds my heart, that ever I should be so vile to sinne against thee my gracious and mercifull God: I care not for the shame of the World, or feare of punishment; but my sinne, my sinne is that which doth wound me, and gripeth me at the heart, and hath made that partition wall between me and thy saving grace. *David* when hee had committed this sin of Adultery and Murder, and was so long tyed with the fetters of the flesh for the space of ten moneths, that he saw not his sin, yet God of his mercy and love presently dispatches and sends grace into his heart, and opens the eyes of his reason, and causes him to have compunction and sorrow of heart, in these words, saying, *I have sinned; against thee only have I sinned.*

So

So that our lesson is this, that the childe of God that truly repents, nothing more grieveth him than sinne, because it is sinne, and breaks the law of God; hee is more grieved for sin, than either for shame or punishment.

Well, seeing this is true repentance to bee grieved for sin, and that more than for all other things; not for feare of shame or the punishment so much, as because it offends a mercifull God and loving father: let us try our repentance; art thou grieved more for sinne than any thing else, because it offendeth God, and displeaseth him? and couldest thou mourne for sin, if there were no shame nor punishment, Hell, nor judgement? it is a certaine signe of true repentance; but alas, those that can weepe for fear of shame and punishment for sinne, many times are nothing at all grieved for sinne, in regard of God, whose most Holy and perfect Law is broken, and therefore their repentance is not sound. We must labour for true remorse and sorrow, and not forget our sinnes; we must call to mind every night what we

*Vse 5.*

we have done in the day, what wee have committed, and what wee have omitted; this is the way to repent.

Doct. 5. Acknowledgmét of particular sins required.

Marke how *David* doth not onely in generall acknowledge his sin, but he points out his particular evill, and speciall sinne of close adultery & murder, *I have done this evil*, (this grievous sin) *in thy sight*. *David* found the depth of Gods mercies by his confessing of his sinnes; for hee waded through the sea of Gods judgements, as a lambe through a shallow brook of water. Howsoever (saith he) I laboured to smother and hide it, yet thou wast an eye witnesse, and very privy unto it. So then hence wee may learne, that in true repentance there must be an acknowledgement & confession of our particular sins and offences, that we may say, *I have sinned, and done this evill in thy sight*; lying, stealing, drunkennesse, whoredome, murder, &c. we must come to a particular and speciall sinne: *David* he acknowledgeth his particular sinnes, of numbring the people, and of matching with the uncircumcised Nations.

2 Chr. 21. Ezra 9.

*David*

*David* seeing he had no way to satisfie this trespasse, nor cure his wounded conscience, but immediatly makes his addresse to the Lord; saying, O Lord, give me now Celestiall comfort, such as the world cannot afford me, which I so doted on, for I know now mine owne weaknesse and infirmity, which thou hast revealed into me in mercy; and now I am more sensible of my owne miserable estate, than ever I was before: which I have committed in thy sight.

And thus doe the people of *Israel* deale in their Conversion, 1 *Sam.* 12. 19. *Pray for thy servants to the Lord that we die not; for we have sinned in asking us a King, besides all our other sins.* So the Apostle *Paul*, 1 *Tim.* 1. 13. declareth there, that many things troubled him; yet this especially, that he had been a blasphemer, a persecutor, and oppressor, not worthy to be called an Apostle. This appeareth likewise by the example of the *Jewes*, *Act.* 2. As also in the conversion of *Zacheus*, *Lu.* 19. who having been a griper and an oppressour, offered to make

make full restitution: So that we see it is a certaine note of true repentance, to bee touched with the feeling of a mans particular sinnes committed against God.

Seeing *David* & all the servants of God, when they have been truly humbled, have repented & confessed their particular sinnes unto the Lord: this shewes most men and women have not true repentance, but onely the shadow of it. Alas, the vilest Atheist in the world, a Reprobate, and one that shall never be saved, may confess this in a generall and confused way, wee are all sinners: but if we will truly repent indeed, wee must looke to confesse our particular sinnes, to finde them out one by one, & to acknowledge them unto the Lord with griefe and sorrow, & hatred of them: but alas most men and women cannot content themselves in generall tearmes, to confesse they bee all offenders, although they know in particular wherein they have offended: yea, if they be examined in particular, they doe thinke they keepe all the Com-

man-

mandements of God: Some thinke every ſigh and ſorrow, or a teare ſhed, is repentance, but ſo ſhould worldlings repent: ſome think every little pang and croſs in the world for ſin is repentance, then ſhould *Pharoah* repent: ſome thinke that a little weeping and lamenting for ſinne is repentance, then ſhould *Cain*, *Eſau*, *Judas*, repent: ſome think that a dayes humbling of themſelves, or a dayes faſting is repentance, but ſo ſhould *Ahab* repent: ſome think that good Worke, and a little Almeſ-deeds, upon their decayed beds were repentance, ſo ſhould every ſicke man repent at his leiſure: Some thinke that to cry God mercy, or the Lord have mercy upon them is repentance, ſo ſhould every foole repent. See therefore how many are deceived in their repentance: *Davids* Repentance was different from theſe, for he changed his minde, ſaying in the 119. Pſal. 50. v. I *have conſidered my waies, and turned my feet unto thy teſtimonies.*

But we muſt uncaſe our ſelves, and uncover our particular ſinnes, if wee would

would have God to cover them with the Robe of Christs righteousnesse: The eye cannot see it selfe, it is true: if we keep and hide our sinnes within us, wee shall never see the danger which will befall us: So if a sick man come to the Physitian, and onely tell him he is sicke, and never shew him his particular griefe, and disease that troubleth him, & the manner thereof, with all the Circumstances belonging to the same, hee can never looke to be cured: So if we come to God the Physitian of our soules, and say onely, *We have sinned*, we cannot assure our selves of pardon, our unknowne sinnes we must therefore confesse generally: But our known sinnes we must confesse particularly, as the Prophet *David* here doth, *And done this evill*: So in the first book of the *Chro.* chap. 12. *I have sinned greatly because I have done this thing*, that is, Numbering of the people. So that we see it stands us greatly in hand, even with griefe of heart to confesse our particular sinnes, and to give sentence against our own selves, and to pray as for

for Life and Death for the pardon of them, otherwise our repentance, is as it were, but in shew and for fashion sake, which is never acceptable with Almighty God.

Seeing then it is necessary in true repentance, to seeke out our speciall sinnes, and particular evils and impieties: We see that it stands us in hand to bee throughly acquainted with the Law of God: for by the knowledge of the law, comes the knowledge of sinne, and that man that hath the best insight in the Law of God, hath the greatest sight of his sinne, and of his misery, and is most humbled and most stirred up to seeke to God for mercy, and they which have least knowledge of the law, know least of their sinnes and misery, and are most proud, and least humbled, neither can they truly repent. Vse. 2.

For as a sick man is then most dangerously sick, when he hath no feeling of his infirmity: So a sinner is then in the greatest misery, when he thinketh himselfe to bee no sinner: Such a one is farre off from mourning and

and ſorrowing for ſinne, from turning from them, & returning to God, ſeeing he taketh himſelfe to bee in good caſe, & to ſtand in need of no repentance: And ſuch were the Phariſees in the dayes of Chriſt, whom hee reproved, *Mat. 9. 12. The whole need not the Phyſitian, but thoſe that are ſick. I come not to call the righteous, but ſinners to repentance.*

*And done this evill in thy ſight.*

1. Sinne may well bee called an evill, becauſe it is the cauſe of all evill both in ſoule and body; for all judgements, plagues, and puniſhments bee but the fruits that come of ſinne, ſickneſs, poverty, plague peſtilence, ſhame, wars, all judgments be the fruits of ſin.

2. Secondly, becauſe ſinne doth diſpleaſe God, and offendeth his divine Majeſtie, therefore it is called an evill of evills.

3. Thirdly, becauſe this evil of ſin infects heaven & earth, & brings evill to the creatures of God under heaven.

*Vſe 1.* Well, ſeeing ſin is an evill, it diſpleaſeth God, it brings all puniſhments, yea, eternal death in the world

to

to come; and seeing it infects heaven and earth with the poyson of it; how should we hate and abhor sin, quake at it, be affraid to commit that which is the cause of all evills: But alas, though sinne be the cause of all evill, yet we see men feare not sinne, they shun it not: yea, they which doe fear fire and water, plague, and pestilence, yet dare be doing and tampering with sinne, as if there were no evil nor danger in it: But if that we be wise, let us fly sinne above all other evills whatsoever, and in so doing, if we fly this evill of sinne, we shall prevent many other judgements and evils, which are the fruits of sin.

*In thy sight, or before thine eyes.* As if *David* should have said, Oh Lord, my God, though I did commit adultery never so closely, & caused *Vrias* secretly to be slain; yet alas, I see all I did, was manifest before thine eyes, and could not be hidden from thy sight,

*Doct. 6.* Men sin before God.

Howsoever men and women sin never so closely & secretly, yet they sinne before the face of the Lord, even in

his eyes, and under his nose, the Lord standing by and looking upon them: Neither distance of place, nor secret corner, neither darkenesse of the night, nor any device & shift of man whatsoever, is able to cover our sins from Gods eyes: there is no creature which is not manifest in his sight, but all things are naked and open before his eyes with whom we have to doe. It is true indeed, it is an easie matter to blear the eyes of man, to sin so closely & secretly, that no man shall know it; in some darke night, for to steale, lie, commit adultery; but although all men and Angels be ignorant, yet our most secret and evill sinnes are all naked unto the Almightes eyes.

Psa. 139. Heb. 4. 13

*Vse 2.* Oh that all men could be perswaded of this Doctrine, that wee ever sin in the Lords sight, when wee lye, as *Ananias* did; or steale with *Achan*, commit adultery with *David*, that the Lord doth see us, & his fiery eyes behold us, and the Lord even then stands at our elbowes, & lookes upon us. *Joseph* no sooner became a Courtier, but presently learnes to sweare by

by the life of *Pharoah*: how should this bee but a blessed meanes to bridle men, and to restraine from many secret & hidden sins? what man durst be so bold and desperate to cut a purse when hee sees the Judges eyes set on him, and beholdeth him? And what man is so desperate, that durst steale, lye, commit adultery, if he knew that the all-seeing & piercing eyes of this great God did behold him, & looke upon him? this doth the Lord God tell the seven Churches of *Asia*, in every Epistle, *I know thy workes*. Oh then let the remembrance of this make us watchfull and wary, to look unto our wayes, to live as ever in Gods presence. Phil. Rev. 4.

Here is matter of comfort & incouragement unto the children of God for as the Lord sees and beholdeth all the evills & sins of men and women, to judge & to punish them; all is naked to his piercing and all-seeing eyes: So likewise all our good deeds and vertues are known & seen of God *I know thy works*: all thou dost, both good and bad, I know all: Now then *Vse* 2.

the Lord doth take knowledge of all our works, and ſees them; yea, there is nothing we doe, but it is manifeſt in his eyes: We know he is a bountifull God and plenteouſly rewards all that love and feare him: Yea, he will not leave a cup of cold water without a reward: O then let us proceed and abound in good works, in knowledge, faith, repentance, patience, obedience, humility, zeale, love, &c. for the Lord knowes and ſees all, and will not let any one good worke goe unrewarded.

Now followes the ſecond part of the verſe, containing a reaſon why the Prophet *David* did thus acknowledge and confeſſe his ſins, & humbled himſelfe for them: Namely, that by this meanes he might cleare the Lord of all injuſtice and hard dealing in word or deed: As if he ſhould have ſaid, O Lord, I confeſſe, that ſeeing I have ſo grievouſly ſinned againſt thee, there is no cauſe why I ſhould ſo much as accuſe thee of the leaſt cruelty, injuſtice, or hard dealing with me, either in the terrible threatnings

nings, by thy ſervant *Nathan*, or thy righteous judgement in taking away the childe conceived in adultery: for I acknowledge that I have deſerved far more grievous plagues and puniſhments for this my vile and grievous ſin: And therefore by this my confeſſion, I doe cleare thee O Lord of all injuſtice and cruell dealing, and condemne my ſelfe to be worthy of farre more grievous judgements & puniſhments for my ſins, as all the world may ſee and know, that thou art moſt juſt in all thy threatnings denounced againſt ſin, and moſt pure, and righteous in all thy judgements and fatherly chaſtiſements.

*That thou maiſt be juſt.*

THat is, that thou maiſt be known juſt in thy Workes, and all the world may ſee and know that there is great and juſt cauſe of thy threatning againſt ſin and ſinners. Now what theſe ſpeeches were, & the judgments threatned againſt *David*, looke in the 2 book of *Samuel*, ch. 12, v. 10. Firſt, that the Sword ſhould never depart from his houſe, but one Son ſhould

kill another. Secondly, that the child conceived in adultery, ſhould dye. Thirdly, that his owne Son ſhould rebell againſt him. And laſtly, that his wives ſhould be abuſed, as he had abuſed another mans.

*Doct. 7.* The Lord maketh good uſe of our conſcience.

Hence marke what uſe the Lord will make even of an accuſing and guilty conſcience: Namely, it ſhall not onely be the Accuſer, Witneſſe, & Judge to accuſe and condemne it ſelfe; but ſhall cleare the Lord of all injuſtice, and hard dealing, making way unto the Lords righteous judgement. This we may clearely behold in *Judas*, *Mat.* ch. 27. who readeth his own ſentence of condemnation againſt himſelfe, ſaying, *I have ſinned in betraying the innocent blood.* And for this purpoſe the Lord hath put into the ſoule of every man not onely a knowledge, whereby wee can diſcerne betwixt that which is lawfull & good, from that which is evill, ſo farre as ſhall leave all men without excuſe: But alſo, that conſcience can make application of that knowledge in all the actions of a mans life,

life, approving that which is good, & therein conceiveth matter of joy and comfort: Or elſe condemning him for that which is eviſl, which will cauſe a fearfull horror in ſoule, as we ſee in *Cain*, *Gen.* 4. Trembling in body, as in *Felix*, *Act.* 24. 26. or elſe fearful dreams and viſions, as in *Baltazar*, *Dan.*5. And this we may clearly behold in *David*: the force of whoſe conſcience was ſuch, as that it ſought no ſtarting holes to hide it ſelfe; but ſaith, *Againſt thee, againſt thee onely have I ſinned, &c.* And withall doth clear the Lord of all injuſtice, & hard dealing towards him, if he ſhould bring upon him & his houſe all thoſe fearful iudgements, which by *Nathan* the Lords Prophet he had threatned againſt him, 2 *Sam.* 12. Indeed ſin & ſorrow are two twins, like *Jacob* and *Eſau*, one followes on the neck of another: and therefore let *Nathans* information of Gods judgements againſt *David*, work our reformation; for by our confeſſion, as (*David* did) we pacifie Gods wrath, and divert his judgements from us.

*Vse 1.* From this we learne, what an intolerable torment a wicked conſcience is, even a Gibbet & a Rack to vvound a man with all, and as a fearefull hue and cry every where overtaking him, giving [illegible] man no reſt neither night or day, but [illegible] and in all places, is ever dragging him before the Judge. No ſooner did *Paul* diſpute of Juſtice, Temperance, and Judgment to come, but *Felix* trembled, *Act.* 24. No ſooner had *Cain* ſlaine his righteous brother *Abel*, but his guilty conſcience made his countenance to fall, *Gen.* 4. What marvaile is it then if the wicked ſhould ſtiffle and hinder the checks of their conſciences, being ſo fearfull and terrible? but this they cannot do. Which being ſo, oh, in the feare of God, let every one take heed of ſin, for the motions thereof may well be compared to thoſe Locuſts of the bottomleſſe pit, *Rev.* 9. having faces like men, and their hair like the haire of a woman, but a tayle like a Scorpion, which ſtingeth to death: Oh! full little doth many a poor ſoul think, that that ſin which now ſeem-

eth

eth to bee as light as a feather, ſhould lie ſo heavy upon his ſoule in the end.

*Vſe 2.* This teacheth moreover, to be very carefull, that wee neglect not the checks of conſcience, nor our owne hearts reproving us for our wayes, for time commeth when God will be gracious, and thou knoweſt not how ſoone that Conſcience of thine, which now doth check thee, ſhall then judge thee, and that heart of thine, which now doth reprove thee, ſhall torment thee: And thou by it ſhalt bee accuſed and convicted, that thou haſt been a wilfull chooſer of thine own deſtruction.

Again, in that the Prophet doth acknowledge, that if the Lord ſhould bring upon him all thoſe juſt judgements which he before had threatned by the Prophet *Nathan*, namely, 1 *Sam.* 12. *That the Sword ſhould never depart from his houſe, that the child conceived in Adultery ſhould die, that his Sons ſhould deflowre his Wives, &c.* Yet for all that, that *God* were moſt juſt in his judgments, we learn a ſecond point of Doctrin, that howſoever the Lord reproveth us for ſin, & ſeems

*Doct.* 1. God is ever juſt in his judgements.

to threaten and thunder out judgements, as he did against *Pharoah*, yet we are to confesse that God is just, & righteous in his threatning: That he deales not more severely with us than our sins do deserve: This *David* did though hee was a King; yet having sinned, and committed evill in Gods sight, when *Nathan* came, and tooke him up roundly for his sins, he acknowledged God dealt justly with him, though he rebuked him sharply and soundly: So must wee know it is our duty, that when we are reproved for our sins, we judge and imagine, it is no more then wee have deserved. Old *Ely*, when *Samuel* told him, that God would destroy his Sons, & take the high Priests office from him, because he did not rule and governe his children, and correct them; He answered, *It is the good Lord, let him do as it seemeth good in his eyes*, 1 *Sam.* 3. 18. *David* did swim in a *Jordan* of sweet waters, a great while as hee thought, but at length hee came to the troubled waters of *Mara*, even sorrow and teares for his sins past, and by his true contri-

contrition, and hearty ſorrow of unfeighned teares, hee quenched Gods wrath which was denounced againſt him, and for one ounce of pleaſure which he had and enjoyed, hee had a pound of ſorrow; for he wept and watered his couch with his teares.

In like ſort, *Mat.* 15. the *Canaaniti∫h* Woman, though ſhe were called a Dog by our Saviour, yet ſhe juſtified him in his ſaying, *Truth Lord*, I am as thou haſt ſaid; but yet admit I be a Dogge, then give me that which Dogges oftentimes have, even a crum of thy mercy. Thus did *Hezechiah*, 3. *Reg.* 29. when the Prophet had threatned him, becauſe of his pride, in ſhewing his treaſures, he confeſſeth that God was juſt, and might have dealt yet more rigorouſly with him, ſaying, *The word of the Lord is good*: Theſe examples doe ſhew what is the nature of true penitents: Namely, to acknowledge that which from Gods Word is moſt ſeverely and ſharply ſpoken, to be juſt and true. Whereas on the contrary, we ſhall ſee Hypocrites ready to cenſure God, to deale too

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too ſeverely with them, as wee may read, *Lu.* 13. how that the wicked at the laſt, will ſeem to pleade their caſe with God, ſaying, *Lord, haſt thou not preached in our ſtreets, & have we not eat and drunk in thy company*? Seeming thereby to have ſuch an intereſt in Chriſt, as that hee ſhould deale unjuſtly with them, to condemne them. The like we may ſee in *Caine*, *Gen.* 4. *My ſin ſaith he*, that is, my puniſhment, *is greater than I can bear*: So that we ſee, that as the righteous men acknowledge God to be juſt in all things, ſo the wicked man dare charge God to his face, that he is unjuſt, if he puniſh ſin ſeverely.

*Vſe* 1. This ſheweth of what ſpirit thoſe men be of, who when they be ſharpely reproved for their ſinnes, as ſwearing, drunkenneſſe, whoredome, covetouſneſſe, *&c.* they begin to murmure & grudge, to finde fault with the Miniſters of God, that they be too hot, and too earneſt, too ſharpe & ſevere; they would bee more mildly dealt withall: they cannot abide theſe hot fellowes, that be all of the Spirit, they would

would bee handled nicely and gently. But we see *David*, a King, acknowledgeth God to be just, and to deale justly with him: But these men are like unto *Ahab*, he hateth *Michajah*, & why? because he never prophesied good unto him; but ever told him of Gods judgements, and therefore hee could not away with him: But let us know that it is a bad property, and a signe of a most lewd and graceless heart: *thou hatest to be reformed.* The vilest Atheist in the world, may bee content to heare the Gospell: but let us know that we must bee content to hear of Gods judgments: *Herod* could be content to hear *John* Baptist gladly, untill hee came for to touch his hainous sin, which was a signe he had a naughty heart: But *David* could wish the Righteous might smite him friendly, and reprove him: for such smiting should be good for him.

Psal. 50. 5.

Isa. 58. 1. Mar. 6. 10

Psa. 141.

Let us learne by *Davids* example, quietly and patiently to heare of our sins, & to heare Gods judgements denounced against them: And let us deem it a singular favour of God, if the

*Vse.* 2. Faithfull Ministers a token of Gods love.

the Lord ſend ſome godly *Nathan* to tell us of our ſins, and to thunder out Gods judgements againſt them; it is a ſigne the Lord loveth us, and would not have us to periſh: And therefore let us be ſo farre from murmuring or diſliking the Lords Miniſters, for telling us of our ſins, that we ſhould rather love them & like them: yea, *David* loved *Nathan* above all other men, becauſe that he was a meanes to reclaime him, and bring him home againe by true Repentance. And ſo it is with all Gods Children, that thoſe faithful Miniſters of the Word, which have been the means to humble them, and caſt them downe from their ſins, of all other they love them, and make much of them. *David* did not put off his repentance, or delay it, ſaying, I will heare of it ſome other time, a King *Agrippa* did; no, hee knew by Gods grace, that the preſent occaſion was the fitteſt opportunity for a ſinner to repent, not to put it off till the morrow, for we have no time which we can call our owne, but this minute, this preſent time, for who knoweth

Pſa. 24 2.

knoweth, whether he ſhal ſee the next Sun riſing yea or no?

Seeing when *Nathan* reproveth *David*, hee acknowledgeth it to be the Lords rebuking of him: it muſt admoniſh all men to liſten unto the word of God in the mouthes of his Miniſters, as though the Lord himſelf ſhould ſpeake unto them: For they ſtand in his ſtead, & whatſoever they ſpeake in the name of the Lord, it is as much if the Lord himſelfe ſhould ſpeake from Heaven: And therefore Chriſt ſaith, *He that heareth you, heareth me; And he that deſpiſeth you, deſpiſeth me: And he that deſpiſeth me, deſpiſeth him that ſent me*: And therefore let us take to heart the judgments of God threatned by his Miniſters: Let us make a good uſe of them: and let us aſſure our ſelves that unleſſe we do repent, they will ſeize upon us; & therefore let all ungodly men take heed how they revile Gods faithfull Miniſters, when they deale ſoundly and roundly, ſincerely and ſharply for ſin, for thou ſtriveſt not with man, but with God.

*Vſe* 3. God ſpeaketh by his Miniſters

Luk. 16.

*And*

*And pure when thou judgeſt.*

THat is, that thou maiſt be known to be pure and free from all cruelty and unjuſtice in thy judgements, when thou doſt chaſten man for ſin: Wee muſt needs acknowledge that thou art juſt, and doſt never deale ſo hardly with us as we deſerve.

For himſelfe he confeſſeth, that *God* is moſt juſt: That howſoever the Lord might bring upon him all thoſe heavy judgements, which he had threatned by his holy Prophet againſt him, *viz.* That evill ſhould be raiſed againſt him out of his owne houſe. That the ſword ſhould be ſent againſt it. That his wives ſhould be openly defiled. That the childe borne in adultery ſhould die. Yet though all thoſe things ſhould come upon him & his houſe, the Lord ſhould ſtil be free from cruelty and injuſtice.

*Vſe* 1. By this example of *David*, we may learne to free the Lord from all cruell, hard & unjuſt dealing: That although the Lord bring upon us many and grievous judgements, ſickneſs, poverty, impriſonment, plague, famine,

mine, ſword, peſtilence, &c. yet let us take it ſo to heart, that ever wee doe acknowledge God is free from all cruell, & unjuſt dealing. A moſt lively example of this we have in the people of the *Jewes*, whom the Lord had grievouſly afflicted for the contempt of his word, and deſpiſing the Prophet, ſent them into a great captivity: now being there they do not complaine of any unjuſt dealing of God towards them; but confeſſe rather, *That it was his endleſs mercy that we are not conſumed, beauſe his compaſſion fails not*; the like example wee have in *Iob*, who never charged God of any unjuſt dealing. And to the ſame purpoſe ſpeaks the Church, *Mic.* 7.9. *I will bear the wrath of the Lord, becauſe I have ſinned againſt him.*

Dan. 9. 5, 6, 7.

Lam. 3. 22.

Iob 1, 22

Hence we are tanght, whatſoever Croſſe or Judgement the Lord ſhall lay upon us, to undergoe the ſame without murmuring, or repining againſt *God*; for in all theſe things *God* is moſt righteous, and layeth nothing on us, which wee have not deſerved. Let us therefore learn with *David*, to be

*Vſe* 1.

be dumb & silent under the hand of God, whatsoever we suffer, because God hath done it, & wee have deserved it. But alas, how far is this from those men, who, when they are crossed, are ready to break into cursing, and swearing, &c. or at least fret, and repine against God, as if hee had done them wrong in punishing them.

*Vse 2.* This condemnes that great impatiency of many a one, that when the Lord doth exercise them by sickness, by poverty, by crosses in wife or children, &c. are ready to murmur and complain, that the Lord dealeth hardly with them; so that they dare reason and dispute with God: This was *Iobs* case in his extremity, he forgot himselfe, and spake foolishly: Nay, rather let us with *David*, confesse & acknowledge, that it is the just hand of God, & that he doth us no wrong, although he send many and long afflictions upon us: let us confesse, it is his mercy that he sends no more: yea, let us acknowledge that wee are worthy ten thousand times to perish for our sinnes, and to be damned eternally;

Iob 13. 15. Dan. 9.

And

And if the Lord should for evermore condemne us, yet he should be just.

This condemnes all those proud spirits, who dare charge the Lord of great cruelty & hardnesse, if he should reject the greatest part of mankind, and damne them for their sins; they think it stands not with Gods mercy so to doe; but as the Apostle *Paul* in the 11. Chapter to the *Romans* saith, *What art thou O man, that dareſt dispute with God?* Yea, it is therefore just because God willeth it; for his Will is the rule of Justice: And therefore any thing is just, because he wills it; & therefore let us not onely in our owne particular crosses & calamities, acknowledge God to be just, but also in the matter of reprobation, and rejection, let us acknowledge Almighty God to be most just and righteous, let God be true, & every man a lier. *Use 3.* *Note.*

Seeing the Lord is pure & just, free from all cruell and hard dealing in word or deed; let us labour to be like unto him, let us bee just in our word, and just in our deed, shun all unjust, cruell, & mercilesse dealing to our brethren: *Use 4.*

thren: take heed of lying, deceiving, of unjuſt and cruell dealing in buying and ſelling: Let us imitate God our heavenly Father: *be ye holy as he is holy*, juſt, righteous, pure, as he is pure: For if wee ſhall be either unjuſt, unrighteous, impure, given to cruelty, hard, and mercileſſe dealing, we ſhall be moſt unlike to God, and be moſt like the Devill, who is a lyer, and the father of lies; a murderer, and a cruel bloudſhedder from the beginning.

## VERSE 5.

*Behold, I was borne in iniquity and in ſin hath my mother conceived me.*

*David confeſſeth his originall ſin, as the fountaine of all ſins.*

IN this verſe, & the next that followeth, the Prophet amplifieth the confeſſion of his ſins. Firſt from the original and fountaine of the ſame: Namely, his naturall ſin wherein he was conceived and borne. Secondly, from the moſt holy and pure Nature, in which God hath created him: againſt which he ſets his own corrupt and defiled Nature. Thirdly, by that knowledge where-

with

with the Lord had indued him, becauſe God had powred into his heart, and made knowne unto him his Will by his Word, more than to many others; and made him capable of the Heavenly and ſaving Knowledge of his Will.

*Behold.*

THis word doth not alwayes note ſome ſtrange thing, but likewiſe ſometimes pointeth out ſome ſpeciall thing worthy to bee marked, and that ought to bee learned of all men: For I have obſerved it to be repeated in the Sacred Scriptures, at the leaſt two hundred ſeverall times, from the Alpha of *Geneſis*, to the Omega of the *Revelations*. *Behold*, it is a word of comfort, and imports much good to the hearers; it is like a Beacon ſet upon a Hill, that gives warning when it is kindled to all that behold it, to look about them: it is a word of conſolation; for the Angels ſaid, *Behold, fear not*; for I bring you glad tydings of peace: *Behold, this is a day of great joy to all people.* The meaning of the word.

*I was born in iniquity.*

AS if he should have said: O Lord I confesse, that I was not onely defiled with sin, when I committed that foule sinne of Adultery, but even so soone as ever I came into the World, and saw the light of the Sun, I was polluted with sin from the top to the toe.

*And in sin hath my Mother conceived me.*

THat is not onely when I first came into the world, but even so soone as I was inclosed & conceived in my Mothers Wombe, even then I was stained both in soule and body, with sin: So that the Prophet *David* speaketh here of that Originall sin wherein hee was both bed and borne, and wherein hee was defiled both in soule and body: And this Originall sin, it was the root and spawn of his other sins.

*Behold.*

THis word sheweth that this Doctrine of Originall sinne is a point necessary to bee knowne and learned of all men, and such a point as none

one should be ignorant of; because
man can never throughly know
his own misery, till he come to know
even his Originall sinne, wherein hee
was both bred & borne; to know that
by Nature, even so soone as wee are Eph. 2. 3.
borne, yea, conceived in the Wombe,
wee be but a lumpe and masse of sin,
and by nature the children of wrath
by the disobedience of our first Pa-
rents *Adam* and *Eve*.

And this is true of all (without ex-
ception) high & low, rich and poor,
noble, or simple: for thus doth *Da-*
*vid* confesse himselfe: *I was borne in*
*iniquity, & in sin hath my mother con-*
*ceived me*. If in sinne, then in Gods
wrath, & in danger of eternall con-
demnation. If any aske how can this
be? I answer, Every man is guilty of
*Adams* great sin, & also tainted Ori-
ginally with all corruption, with a
proneness unto all iniquity: There-
fore it followeth in iniquity and ju-
stice, that every man is born under the
wrath and curse of God.

And yet consider how few observe
this point of Doctrine concerning
Original

Originall ſin, not one of a hundred. Oh then let us labour to ſee in what a bleſſed eſtate wee were at firſt created; & withall, how we be defiled and ſtained by the fall of *Adam*, and now by nature are but a very lump of ſin and pollution, that ſo we may labour to recover that former eſtate againe, by water, and the Spirit which is the Regeneration.

Gen. 8. 12
Iob 41. 4.
Ioh. 3. 6.

Seeing *David* thus repenting of his actuall ſin of adultery and murther, doth come to finde out the root and ground of it, his Original ſinne, and corruption of nature: we learn, that a man doth never truly repent of any one crime, unleſſe withall hee come to finde out other ſinnes whereof hee is guilty, yea, till hee can deſcend to the very fountaine and mother ſinne, Namely, corruption of nature, and originall ſinne, that is, that pollution of ſoule and body, wherein we are bred and borne: for here *David* doth not ſpeake of ſome one or two ſinnes, but now he confeſſeth that he is even a maſſe of corruption, and a lump of all uncleanneſſe, and from top to

*Doct.* 1. What need we have to look into our nature.

Ephes. 2.
Ioh. 3. 6.

to toe is defiled with ſinne. Even ſo no man doth truly repent, till hee can acknowledge that he is born in ſinne; yea, as it were a lump and maſs of all uncleanneſs; and every particular ſin we fall into, ſhould put us in minde of this naturall pollution; that we are nothing elſe but a very lump of ſin, & that by nature there is in us nothing that good is, but ſin & corruption.

And as it was in *David*, when he repented of his Adultery, hee comes to other ſinnes, even to the roote and ſpawne of all: So it is in every true repentant ſinner, he that is wounded for one ſinne, & repents of that truly, he repents of all, he is humbled for all his ſinnes, & in the end comes with *David*, to ſee that he is but a lump of ſinne, & maſs of all pollution: and indeed a true converſion of a ſinner muſt begin in the heart, as it did with *David*: It was not forced from *David* to confeſſe his ſinne, for a forced confeſſion is not ſo good, to leave ſinne when we cannot commit it longer; no *David* ſaid, *Behold I was borne in ſin.* Then *David* doth confeſſe here,

*Doct.* 5. By nature no man is born the child of God.

that he was even conceived in sinne; that is, so soon as ever hee was inclosed in his mothers wombe, he was polluted with sinne and naturall corruption: We see that no man by nature is borne the childe of God, but by nature wee are all the children of wrath; yea, we are by nature a lumpe of sinne, a mass of all uncleanesse, & corruption; Our minds full of blindnesse, our wills of disobedience, and our affections full of naughtinesse, and untowardnesse; yea, by original sin we are guilty of the wrath of God, and in danger of Hell and damnation, worthy to perish for ever.

Ep 2.23. Ge.8.21. Ioh.3.6. Iohn 10. Gen.5.3.

Yea, by nature there is no difference betweene the Elect & the Reprobate, neither in outward or in inward disposition, untill God make it by grace. *Paul*, as bloudy a persecutor as ever was *Domitian* or *Julian*; *Zacheus*, as unconscionable and covetous a Worldling, as was that rich Glutton, damned in Hell, *Luk.*16. & *Luk.* 19. all men are alike by Nature, before that grace makes a difference.

*Vse* 1. Seeing all men by Nature are the children

children of wrath, and Heires of Gods vengeance, in danger to bee damned and worthy to periſh eternally in Hell fire for ever: then hee that dyeth in the ſtate of nature, cannot be ſaved, and come to life eternall: but living and dying a natural man, muſt needs be damned, and dye eternally: *Except a man be born anew, he cannot ſee the Kingdom of God.* Againe, *Except ye repent ye ſhall all periſh*: And therefore ſo long as wee continue in the ſtate of Nature, being conceived and born in ſin, we are in a moſt miſerable & deſperate eſtate. Iohn 3. Lu. 13. 5

For the poyſon of our Nature is the ſame in us, that is in the wicked; and by nature wee are prone to all manner of ſinne: & howſoever by the ſpeciall mercy of God, wee have eſcaped many horrible and grievous ſins which we finde that the wicked oft have fallen into: It is not for that we are of a purer nature then they; (for it is alike with the Reprobate) but becauſe the poyſoned corruption thereof hath not yet diſcovered it ſelfe in us, which we have juſt cauſe every day to fear

Oh then let us labour to get out of this curſed ſtate of nature, and get in to the ſtate of grace, to be borne anew, to become new Creatures in Chriſt Jeſus, to repent, to ſeeke to Jeſus Chriſt for mercy: for if wee live and dye in the ſtate of Nature, it is impoſſible we ſhould be ſaved: And therefore the eſtate of all carnal men and women which are meerly natural, howſoever civil, & honeſt, are in a fearful ſtate and condition: for all this while they doe nothing but ſinne: All the actions of a natural man be ſo many ſins unto him; as prayer, hearing the Word, receiving the Sacraments, and the like; for before any of theſe ſacrifices can bee accepted of God, their perſons muſt firſt bee approved. Gen. 4.

Vſe 2. Seeing that all of us be conceived in ſin, and ſtained with Original uncleanneſſe, and therefore are not only ſubject to the curſe of God, but even polluted in ſoule and body, blind in our minds, rebellious in our wills and affections: then thoſe men who ſtand upon their owne wit and wiſedome and

and care not for the Word of God preached, ſhew that they be in a miſerable caſe: All the knowledge, wit, and ſtreugth of nature, cannot bring a man to heaven, and to life eternall: And the reaſon is, *The naturall man perceiveth not the things that are of God.* Again, *When as the world could not know God in the wiſdome of God, it pleaſeth God by the fooliſhneſſe of Preaching, to ſave them that believe*: and therefore let us renounce our ſelves, our natural wiſdome, ſtrength and goodneſſe, & become fooles in our ſelves, that we may be wiſe in God; abhor our ſelves, and our owne goodneſſe, and labour to bee found righteous in Chriſts Righteouſneſſe. *Paul* confeſſeth, *That in me there dwelleth no good thing*, we cannot think a good thought, much leſſe doe any good, till we illuminated by the Word and Spirit, enlightned and ſanctified.

1 Cor. 1. 10.
1 Cor. 3. 21.
Rom. 8. 8
Gen. 8. 21
Rom. 7. 8

Then wee may perceive that the Doctrine of the Papiſts, that man hath naturall free will, and by vertue of that can doe ſome good to pleaſe God, and can keep the Law, and

*Vſe 3.*

merit life eternall; that is moſt falſe: for all men bee conceived in iniquity, ſtark dead in tranſgreſſion, have no power to doe good things, but are prone to all evil and corruption. For a man hath no free-will in any thing that is good, and leadeth to life eternall, but all to evill.

*And in ſin hath my mother conceived me:*

HErein we may note the greatneſſe of *Adams* fall, and the ſinne of our firſt Parents, who did not onely bring the curſe of God upon themſelves, but upon all their poſterity; and did not onely defile themſelves, but all that ſhould come of them: For *Adam* did not fall as a private man, but as the maine root and ſtocke of all mankind, and we all fell in him, becauſe wee are all in his loynes. And therefore ſeeing ſuch is the greatneſs of *Adams* fall, we ought to be humbled for it, and daily to bewaile it: Becauſe if he had not tranſgreſſed, then we ſhould not have been conceived in ſinne, nor loſt the image of God, wherein we were at firſt created in holineſſe and righteouſneſſe:

and

and withall wee muſt labour to bee renewed dayly, and to have the image of Almighty God reſtored, by dying to ſinne, and living to righteouſneſſe: that we may be holy, as God is holy, and righteous as God is righteous. God is unchangeable, and yet our ſins can change him; yea, from being our friend, to be our enemy: Man by the power of ſinne, can turne good into evill, and light into darkneſſe; and man falling into ſinne, doth caſt himſelfe into the pit of deſtruction: let us take notice that puniſhments are proportioned and provided for them, according to the meaſure of grace which was given them at firſt by God.

We ſee that our naturall Parents, though they be holy, and ſuch as believe; yet they beget children in ſinne, and uncleanneſſe, and do convey originall ſinne unto their children; they doe warm them with uncleane bloud, and ſo by that meanes doe make them children of wrath, and heirs of Gods anger, and in ſtate of damnation: For beleeving Parents beget not beleeving children, but children like

*Doct. 7.* Godly parents beget ſinful children.

unto themselves, as they be sinful men and women: Gen. 1. 3. *Adam begat a childe in his own likenesse*: That is a sinful man like unto himselfe.

Now, we know that Gods Image was defaced in *Adam*, he begat a son, therefore corrupt, according to his own corrupt image, as *Job* speaketh, Iob. 14. 4. *Who can bring a clean thing out of that which is unclean?* And this is the reason *Gen.* 4. 3. That the corrupt nature of *Cain* led them to that for the which hee had no example. And this is true of all men else, though they might never see any thing that were evill, yet of themselves, and of their owne dispositions they would do evill, being by nature, men haled thereunto.

*Vse 3.* Parents duty. Well, seeing Parents now by the fall of *Adam*, get sinful children, and they be bred and born in sin, and they be meanes to beget them, and to bring them into the world, and to conveigh Originall sinne unto them, and make them in a fearfull and damnable estate: O how should Parents labour to bring them out of the

the ſtate of nature and damnation, into grace and ſalvation? If thou ſhouldeſt doe any thing to bring thy childe into danger of death, how would it grieve thee, that thou by thy folly ſhouldeſt bring thy childe to untimely death! How much more to bring them in danger of eternall death: And therefore pitty thy poore child, ſeeke to make him the childe of God: repent thy ſelfe, pray for him, admoniſh him, bring him to heare the word, and publique meanes, call upon him to repent, to begge the pardon of his ſinne, to feare God; give him good example, leſt for want of this thou doſt thruſt his poore ſoule into hell: Oh how can Parents bee too carefull for their children, ſeeing they have beene the meanes to bring them into this wofull eſtate! *Note.*

Seeing that *David* doth acknowledge his naturall ſin and corruption, to this end, even to aggravate the grievouſneſſe of his ſin,& not to leſſen it, or excuſe himſelfe, but rather to confeſſe, that hee was nothing elſe but a maſſe of ſin, and all pollution: *Vſe 2.*

this ſhewes of what ſpirit thoſe prophane beaſts be, who being told of their filthy ſinnes, of adultery, whoredom, and uncleanneſs, by and by they anſwer, Why, what ſhould we doe? we are but fleſh and blood, and we ſee it is in our nature to ſinne, & ſo think by one ſinne to excuſe another, and by one debt to pay another. Tell men of their unbridled and unruly affection, covetouſneſs, anger, &c. and what is their anſwer? It is their nature to do ſo: which is all one, as to go about to pay one debt with another: And thus they go about to hide their ſins. We ſee *David* ſought no ſuch ſtarting holes, but rather confeſſeth hee is a maſſe of ſin, & that he is every way worthy to periſh for his ſinne, and in danger to be damned: And therefore let us take heed that wee doe not ſo confeſſe our naturall corruption, as to make it a boulſter to uphold us in our ſins; but rather to be humbled for it, that our nature is ſo miſerably polluted, & labour to have it reformed.

*Vſe 3.* And laſt of all, this may ſerve to reprove the extreame folly of thoſe that

that ſtand ſo much upon their pedigree, as though they were not made of common mould, but even from the conſideration of the greatneſſe of their Parentage beare themſelves aloofe, thinking none their equall; as though true Nobility ſtood on this, that man deſcends of man.

But let not ſuch ſtand ſo much upon the honour and greatneſſe of their birth, or the antiquity of their Predeceſſours, as though in theſe things alone they were happy. But let them labour withall, to be the Sons of God by regeneration: This is indeed the ornament of bloud, and the fineſt flower in their Garland. And though a man be never ſo noble, or great in Eſtate, yet if hee be not a repentant ſinner, and ſuch a one that is truly humbled before God, he is moſt baſe and vile, and his Nobility ſtinkes in the noſtrils of God. *Vſe 4.*

VERSE.

## VERSE 6.

*Behold thou loveſt truth in the inward affections, therefore haſt thou taught me wiſdome in the ſecret of my heart.*

*David* in the former Verſe had ſet out the grievouſneſs of his ſin, and by that, that he was even conceived in ſin, and even from the cradle was worthy to periſh, and to be damned. In this ſixt Verſe the Prophet *David* proceeds to ſet out the grievouſneſſe of his ſin by another argument, taken from the moſt pure nature of Almighty God, who being moſt juſt and holy, and moſt pure, can delight in nothing but in that which is pure and holy: But he confeſſeth, that by his ſins hee had defiled himſelfe both in ſoule and body, ſo as he was not worthy to appeare in the preſence of Almighty God.

*Behold.*

The meaning of the words

AS if hee ſhould have ſaid, Oh Lord my God, thou art a moſt holy and moſt juſt God, and canſt abide

bide no uncleane thing. But I, even *David*, once a creature after thine own heart, ſanctified by the holy Spirit, have ſpoiled all, and with filthy uncleanneſſe and adultery, as alſo murder and ſhedding of guiltleſſe bloud, have defiled and ſtained my ſelfe both body and ſoule: ſo as I am now clean out of order, and ſo foule, that I am not worthy to come into thy preſence, ſo as inſtead of that inward purity and ſincerity, & that uprightneſſe both in ſoule and body, I have brought out moſt ugly and curſed fruits of ſin and uncleanneſſe. Thus doth he ſtill lay open his miſery, and aggravate his ſin before the Lord.

Seeing that *David* doth thus aggravate his ſinne by weighing the moſt pure and holy nature of God, that can abide no impurity, or uncleanneſſe. From hence we learne, that a man or woman ſhall never ſufficiently enough ſee themſelves and their owne miſery, till ſuch time as they do look up unto the moſt holy and pure nature of God. All the while we meaſure our ſelves by our ſelves, look upon

*Doct.* 1. True knowledge of God worketh true humility.

on our owne goodneſſe, wiſedome, knowledge, uprightneſſe, we thinke highly of our ſelves: But if wee once lift up our eyes to the moſt holy and moſt pure nature of God, and withall conſider how wee are ſwarved from it, and are defiled with ſinne: O then we begin to pull downe our peacocks feathers, and to humble our ſelves in the ſight of God. *Iob* had a long time ſtood upon his own goodneſſe and vertues, but after the Lord opened his eyes, to ſee the moſt pure and holy Nature of God, and his own vileneſs, he cryed out, *Oh Lord, thou I know, canſt do all things, no thought is hid from thee: I have ſpoken things I know not. I have heard of thee by the hearing of the eare; but now mine eye ſeeth thee: Therefore I abhor my ſelf, & repent in duſt and aſhes.* *Paul* ſaith of himſelfe, *Before the Commandement came I was alive. Rom. 7.* A jolly fellow, thought well of himſelfe, but when the Commandement came, and he had got the knowledge of God, namely, that hee was a holy and juſt God, then he was dead. The people of

Iob 42. 1, 2.

of *Israel* thought it an easie matter to serve the Lord, & were very forward; but *Ioshua* adviseth them to take heed, for saith he, *The Lord is a holy God, a jealous God, and will not pardon your sins & iniquities.* So that by all these it appeareth, that the knowledge of God, as he is a holy, pure, and righteous God, is a special means to humble us, & to make us know our selves, and our misery, and therefore doth the Prophet *David* prefix before it this note of attention, *Behold*, mark, consider it well. Ios.23.10

What is the reason that sinfull and miserable men, dare be so bold to stand upon their owne goodnesse and worthinesse, when they come into Gods presence, like the proud Pharisee? because they doe not consider with whom they have to deale, with God who is most pure, & loveth purity, and can abide no impurity. Oh if men would looke up into the holy & most pure nature of God, it would be a speciall meanes to humble them, and to pluck downe their pride: Then they should see and acknowledge that *Vse* 1. Luk.18.24.

that they are but dust and ashes, as *Abraham*, pleading with God, confesseth, and humbles himself: Then they would come with more reverence and feare, and confesse themselves vile and miserable creatures. O then let us thinke upon this with *David*, *Job*, *Abraham*, when wee come into Gods presence to humble us, that we may come with great preparation, & look unto our feet and affections, that we may remember wee come not into the presence of an earthly King, but of the ever-living God, as that wee thereby be not brought to conceive too well of our selves, as many men do in these dayes.

Gen. 17.

*Thou lovest truth in the inward affection.*

HEnce marke, that a sound, upright, and sincere heart, is that the Lord loveth well, and taketh delight in, and without this, all that we doe is loathsome, abominable. This honest and good heart our Saviour Christ commendeth in *Nathanael*: *behold a true Israelite, in whom is no guile*: This true *Israelite*, this upright heart,

Io. 1.45.

heart, the Lord loveth it, and the Lord delighteth in it: *And the good ground are those which with an honest and good heart, hear the Word, and bring forth fruit with patience.* Lu. 8. 15.

This serveth to cut the comb of all hypocrites and dissembl rs, who think God will bee pleased with outward shewes and colours, although they be rotten at the Core like apples of *Sodome*: The Lord sheweth his dislike of these naughty and dissembling wretches: *This people come near me with their lips, and honour me with thier mouths, but their hearts are far from me.* So the Lord telleth the Jews. *They did but dissemble with him in thier hearts, when you sent me unto the Lord to pray for you, and that you would doe his Will & his Word, but now you will do nothing but clean contrary, even after your own lusts.* And amongst us in these dayes, there are many hypocrites and dissemblers, painted tombs, gay without, making faire shewes, and goodly colours, but their hearts are rotted to the Core; they are but counterfeit Christians, and God abhorreth *Vse* 1. Ier. 42. 20.

horreth them, and hath no liking of them: For as hee loveth truth and ſoundneſſe of heart, ſo he hateth and abhorreth all hypocriſie. ¶Let all ſuch looke upon the fearefull hand of the Lord on *Ananias* and *Sapphira*, who Act. 5. becauſe they would ſeeme to bee religious, and ſome-what forward to ſell their lands, and give to the poore; becauſe their hearts were not ſound and upright, but they diſſembled; therefore the Lord ſmote them both dead. And to ſhew how the Lord hateth all hypocrites and diſſemblers, Chriſt in the 24. of *Matthew*, and v. 51. ſaith; *All vile ſinners ſhal have their portion with hypocrites*, becauſe of all men, Hypocrites ſhall have greateſt meaſure of Torment & Condemnation.

*Vſe 2.* Seeing that the Lord loveth and delighteth in truth & ſincerity of the minde and affection, let us be carefull all our dayes to get a ſound and upright heart, void of all Hypocriſie and diſſimulation, ſo as in all things we finde our hearts ſound, and ſincere in all our dutyes of the worſhip of God

God, in ſpeaking, hearing, praying, yea, in all things: Now this uprightneſſe and ſoundneſſe of the heart will appeare, as by many other things, ſo by this, when a man is carefull to pleaſe God, and to ſhun ſin in private as in publique, in ſecret, as abroad; & making conſcience of ſinne, although no man nor Angell could accuſe him of it; then it is a ſigne his heart is ſound and upright. But if thou find that in ſecret thou dareſt commit thoſe ſinnes, which thou wouldeſt be loath to commit abroad in the ſight and view of others, it is a ſigne thy heart is not upright with God. Oh then let us labour to get this honeſt and good heart, this ſoundneſſe and ſincerity of our affections, that is *truth in the inward affections*, which will bring peace unto our ſoules, and make all we doe acceptable, when our heart is purified by faith. When the Lord deſcribes a bleſſed man, hee ſhewes who it is, *Even in whoſe ſpirit there is no guile*; and whatſoever a man doth, though never ſo excellent and glorious in the eyes of man, though

Act. 15. 9

Pſa. 32.

though a man could even ſpeake with the tongue of men and Angels, and could pray never ſo excellently for words or matter: yet if the heart bee not ſound, but hollow, and full of Hypocriſie, all is not worth a button; Whereas, if the heart be ſincere and ſound, purified by faith in Chriſt Jeſus, though men have many wants and weakneſſes, the Lord God regardeth the uprightneſſe and truth of the heart.

*Doct. 2. A ſanctified heart a great bleſſing of God.*

Laſt of all, obſerve hence what a ſingular favour and grace of God it is when wee have ſound and ſanctified hearts, ſincere and upright with God, void of hypocriſie and diſſimulation. It is that the Lord ſo highly eſteemes of, that he wiſheth moſt earneſtly for it, *Deu.* 5.2,9 *Oh that there were this heart in them.* And the Prophet *David* ſaith here, that the Lord doth love truth in *the inward affection*: and againe, *Pro.* 11.28. *They that be of a froward heart, are abominable to the Lord: but they that be upright in heart are his delight.* This upright heart is in none but thoſe that bee truly

truly regenerate, which have truly repented of their faults, and believe in Christ Jesus, *Act.* 15.9. Because faith alone doth purifie the heart: & therefore those that do not believe and repent, cannot have this pure heart: and it is such an heart as hath no purpose to live in any knowne sinne whatsoever, but a desire and carefull endeavour to performe obedience to every one of the Commandements.

Well, seeing the Lord God doth so highly commend an honest heart, and so earnestly desireth & wisheth it: Oh how should we labour for it, to have a sound heart purified by faith in Christ Jesus, to carry no purpose to sinne in any thing, but in all things to please him, and to doe his will: and therefore againe I say, let us looke to our hearts that they bee sound, and that as we professe our selves to be Christians in shew, so we may prove our selves Christians in the sight of God: That he may approve of us in that wee have sound hearts to walke with our God, and a purpose in all things to doe his will,

*Iob.*

*Ioh.* 1.14. It is no ſmall commendation that Chriſt gives to *Nathanael*, that he was a true *Iſraelite*, in whom was no guile: And nothing indeed doth more diſtinguiſh a true Chriſtian from a counterfeit, but this truth and ſincerity of heart, *Eſau*, *Gen.* 27. can mourn like *Ezechias*, and *Ahab* can put on ſack-cloth, 1 *Reg.* 21. And *Saul* as wel as *David*, can ſay. I *have ſinned*, but their hearts were full of hypocriſie, far from ſincerity before God.

*Doct.* 3. Sin is but a lying vanity.

Seeing God loveth truth in the inward affection: Wee learne, where truth doth not reigne, ſin doth reign, which is but a lying vanity: And all thoſe that have been in love with it, in the end have found the ſame to bee true. *Achan* through his covetous deſire, thought to enrich himſelfe by the wedge of gold, and the *Babyloniſh* garment, which hee had purloyned contrary to the Commandement of God; but it fell out to his owne deſtruction. *Ahab* roſe up and took poſſeſſion of *Nahoths* Vine-yard, but withall hee purchaſed the wrath of *God*, the deſtruction of himſelf, & the ruine

*Ioſ.* 7.25.

1 *Reg.* 21.

ruine of the whole houſe. The like may be ſaid of *Judas*, who through his covetous deſire was led to betray his Maſter, but how hee digeſted the ſame in the end, the Evangeliſt declareth; when he ſaw that Chriſt was condemned, he brought again the 30 pieces of Silver to the high Prieſt & Elders, ſaying, I *have ſinned betraying the innocent blood*; and this ſhall all men one day be ſure to find, that the periſhing pleaſures of ſinne ſhall have ſorrow in the end: that if they have not truth in the inward affection of the heart, there muſt needs reigne ſin, and ſin is a lying vanity, and will deceive in the end. Mat. 27. 4.

Indeed all ſinne to a natural man is delightfull and pleaſant, he findeth it ſweet to his taſte: but it is as ſweet meat, that hath poyſon mingled with it: That howſoever it is ſweet in the taſte, yet in the end it bringeth death. So it is with ſinne, it doth delight in the committing thereof, but in the end threatneth the deſtruction of the whole man. Heb. 3. 3.

Here then we may ſee the wofull *Uſe* 1.

fruit

fruit of sin; which natural men make their chiefest happinesse and felicity. They may indeed delight for a time, and please the carnal desires of natural men: But oh, alas! they bring an heavy accompt and reckoning in the end. So that we may say to all natural and carnal men, whose portion is in this life, as *Abner* said in another case: *Knowest thou not that it will be bitternesse in the latter end*? This we may see in *Cain*, *Esau*, in *Ahab*, *Judas*, *&c.* that having tasted of the bread of deceit, have had their *mouthes filled with gravell in the end.* For the motions of sin are like those Locusts of the bottomlesse pit; having faces like men, and their hair like the haire of a Woman, but a tayle like a Scorpion, which stingeth to death.

2 Sam. 2. 26.

Rev. 9.

*Vse* 2. We learn hence that it must be the Christian practice of a godly man: Namely, to walk plainly & sincerely, to be a true *Israelite* indeed, in whom there is no guile. This is that wch *Salomon* teacheth: *He that walketh uprightly, walketh boldly; but he that perverteth his wayes, shal be known.* Oh it

Pro. 10. 9

is

is a gracious thing for a man in all things to labour to keepe faith and a good conscience: such a man may assure himself, that the Lord loveth him: *For he loveth truth in the inward affections*: But such as commit wickednesse without care or conscience, shall be sure to feel the smart in the end.

*Therfore hast thou taught me wisdom in the secret of my heart.*

Davids sin heynous, and why?

THe Prophet *David* in this last place aggravateth his sinne by that knowledge which God in mercy had bestowed upon him: namely, that God had taught him Heavenly wisedome by the law of God, whereby he knew very well what God required at his hands, & how he ought to serve & worship God; Nay, by his Spirit he had taught him wisdome in the secret of his heart in a speciall manner, revealing his will unto him: & therefore hee confesseth that his sin was the more hainous and grievous; for if he had never been sanctified, nor truly called; if he had beene ignorant & blind in the word of God, though it could not excuse him, yet his sinne

Because God had taught him wisdome secretly.

had not been so great: But seeing he, who had made so good proceeding in the service and worship of God, who had taught others, who was so enlighned by the Spirit, and been taught in a speciall manner, against knowledge, against conscience, & so fouly sinned against God; this highly increaseth and aggravateth his sin.

*Doct. 4. A fearfull thing to sinne against knowledge.*

Hence then learne, that it is a fearfull & very dangerous sinne for any man or woman to sinne against the knowne truth of the word & Law of God, against knowledge and conscience, when as wee have not onely knowne the will and word of God but believe it, been enlightned by the spirit, and being taught of God in our inward affections, then againe all these meanes to sin, & to commit iniquity against knowledge & conscience, it is a most dangerous thing: this may here appeare in *David*, who was grievously wounded for his sin above all other, and felt the smart of it to humble him all the dayes of his life. So *Peters* denyall of Christ *Lu. ch.* 23. though it were for fear

Lu. 23. 1.

y

yet being against knowledge & conscience, oh, it caused him to weepe bitterly. And indeed, sins of knowledge, & against conscience, are done with some presumption against God. And therefore if ever a man be touched for them, they will wound him deep, and cause tears to follow.

*Vse* 1. Seeing it is so fearefull and dangerous to sinne against knowledge and conscience, because thereby wee doe what lyeth in us to quench the spirit, to wound our consciences, and it is a great step unto the sinne against the Holy Ghost: Oh then let us in the feare of God take heed wee never give that liberty to our own lusts and liking, as to sinne against knowledge and conscience. If the Devill tempts thee to any sin, which thou knowest is condemned in the word of God, as swearing, lying, stealing, murther, adultery, &c. and thy conscience telleth thee of it, and checkes thee for it, doe not commit it though thou mightest gaine a Kingdome by it: For that which followeth will bee a farre greater losse; for thou shalt lose

peace of Conſcience, and joy in the Spirit, feeling of Gods love & comfort in affliction; and if God be not mercifull unto thee, thou ſhalt goe on from ſin to ſinne, to a reprobate ſence. It is true, ignorance ſhall excuſe no man; yet ſins of ignorance are farre leſſe than ſinnes of knowledge, and againſt conſcience: *Paul* perſecuted the Church of God, but it was by ignorance, and therefore God ſhewed him mercy; but if thou of ſpite and malice ſhalt perſecute, and againſt knowledge and the checke of thy conſcience, hurt and injure the ſervants of God, & members of Chriſt, how canſt thou ever looke to finde mercy? Thou knoweſt that God forbiddeth & condemneth lying, ſwearing, ſtealing, murther, adultery, drunkenneſſe, &c. And if thou ſhalt wittingly and willingly ruſh into them, though thou know they bee forbidden, thou maiſt look for ſome fearefull judgements of God upon thee: And therefore if thou be tempted, anſwer, I will not yeeld: It is written I may not ſteale, lye, commit

mit adultery, &c. as Chriſt anſwered the Devill. Mat. 4.

We ſee that if God leave his children, they may fall dangerouſly into great errors, yea, againſt Knowledge, and conſcience, as *Abraham*, *Paul*, *Peter*, *&c.* For of our ſelves wee have no power to forget the ſubtile temptations and aſſaults of the Devill; but even as a ſtaffe ſtands ſo long as it is ſtaid, but when it is left alone, preſently it falls with the leaſt puffe of winde: ſo do wee; & therefore let us not relie too much upon our own power, as *Peter* did, and fell: but feare our weakneſſe, and ſuſpect our ſelves, and pray the Lord to hold us, to our ſelves, for then there is no ſin ſo foul into which we will not eaſily plunge our ſelves. *Vſe* 2.

And yet if the Lord leave us to fall into ſome great ſinne againſt Knowledge and conſcience, let us not deſpaire or thinke we have ſinned againſt the Holy Ghoſt, as it is the Devils uſuall temptation, to perſwade a chriſtian that he hath ſinned againſt knowledge and conſcience, and there-

fore against the Holy Ghost, and that God hath no mercy for him, and to that purpose hee abuseth one speciall place, *Heb.6.4,5,6. For it is impossible that they which were once lightned, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, & have tasted of the good Word of God, and of the power of the world to come, if they fall away, should be renewed again by repentance.* By this place, & such like, the subtil Devil labours to bring the children of God to despaire, if they commit sin, after they be called and enlightned, because they sin against knowledge & conscience.

But that the children of God may offend, and commit some great crime and evill against knowledge, and conscience, after they be enlightned, and effectually called and sanctified, as appeareth in *Abraham, Sarah, Paul, Peter, &c.* and daily experience proveth it, and therefore all sinnes of knowledge and against conscience, are not sins against the Holy Ghost: but in that place he speaketh of such as of desperate malice, & set purpose,

offend

offend againſt the Holy Ghoſt, and wholly fall away, and abandon all Religion, and renounce Chriſt, and his Goſpell: And therefore the Holy Ghoſt ſaith, not onely if they fall, but if they fall away, that is, even cut themſelves cleane off from Chriſt. Againe, that they ſinne wilfully, even deſperately perſecuting Chriſt in his members, and crucifie the Lord of glory, and make a mocke of him, trample under foot the Son of God, and account the blood of the New Teſtament as an unholy thing, and deſpiſe the Spirit of God: Now noue of all theſe did befall *David*, *Peter*, or any elect childe of God; who though they ſinne of knowledge againſt conſcience, yet doe they mourne and are grieved for it; and it is for feare, or by the continuall inſtigation of the Devill, and ſtrength of his temptation, or in haſt, or of weakneſſe: but afterwards they doe grieve for it, and doe deſire nothing more than to repent, and to bee reconciled to God; which they cannot doe, that commit ſin againſt the holy Ghoſt.

*Doct.* 5. Heavenly wisedome is the proper gift of Gods Spirit.

We learne that heavenly wisedome and saving knowledge, which worketh in the heart, and converteth the soule, is the proper worke and gift of God alone by his spirit: Thou (O Lord) hast by thy Spirit taught me wisdome in the secret of my heart enlightning & giving me a heart to know thee: *All the Elect shall bee taught of God.* Again, the Lord promiseth, *To make al her children schollers of God:* And he will be their Master & Teacher; So that it is manifest, that God alone is the Schoole-master, who doth teach by his Spirit true & heavenly wisedome, saving and sound knowledge in the heart.

Io. 6.45.

Isai. 45. 13.

God teacheth his wisdome two wayes.

And this teaching of God, containes two parts: First, the enlightning of the mind: Secondly, the bowing of the heart.

Rev. 3.9.

First, the Lord doth by his Spirit, which is the eye-salve, annoint our eyes, and clear our minds, & maketh us able to understand his will in his word: by Nature (alas) we cannot know his Will: *For the naturall man perceives not the things that be of God:*

1 Cor. 3. 10.

For

For they be fooliſhneſſe unto him: & even as the cleare ſun is unto a blinde man, ſo is the word to us; by nature we underſtand nothing to our good.

Secondly, the Lord teacheth wiſdome in the ſecret of the heart, when he bowes the heart to the obedience of his will; ſo the Lord opened the heart of *Lydia*, to attend unto the Preaching of *Paul*. Acts 16. 14.

Seeing it is God who teacheth wiſdome and ſaving knowledge, we muſt labour to become his Souldiers and Diſciples: we muſt be willing to learn of this Maſter, to come to his ſchool, where his word is taught, & intreate him that hee will teach us his will, and teach us wiſdome in our hearts: *David*, *Pſal.* 119. in many verſes hath it, *Teach me thy Word, O Lord, and I will keep it even to the end.* And as for ſuch as ſcorne to have God for their Schoole-maſter, to come to his Schoole to bee taught of God, all their wiſdome, if it were as great as the wiſdome of *Solomon* and *Achitophel*, it is but folly with God. *Vſe* 1.

Seeing God, that is our ſpiritnall

Schoolemaſter, teacheth not onely the Eare, or Tongue, but he teacheth the heart, in the ſecret of the heart & affection, by moving and bowing them to obedience; this ſheweth, that moſt men are not taught of God; for all the knowledge that they have of God and his Word, it is onely in words, lip-knowledge, and the knowledge in the tongue; to talke of God, to diſcourſe and commend Religion, but it never commeth to the heart and conſcience to humble them, or to enlighten the minde, truly to convert the ſoul, or to bow the will and affection to obedience. Well, know this, that all thy knowledge and wiſdome cannot doe thee any good, unleſſe it bring forth obedience to the will of God, and therefore try and prove thy knowledge, whether it hath humbled thy heart, moved thy affection to obey the will of God, to keepe his Commandements: For if thy heart give way to ſinne, and thou art not purged, nor bettered, nor reformed in heart and life, (alas) thy knowledge is but carnall, and will never

never ſave thy poore ſoule.

And this ſerves to ſtop the mouthes of many vain hypocrites and diſſemblers, who becauſe they can talke and diſcourſe of matters of Religion, and commend the Preacher, doe thinke themſelves jolly fellowes, and good Chriſtians. But I ſay, unleſſe the Spirit of God teach thee wiſdome in the ſecret of thy heart, by bowing it to obedience and reformation, all thy knowledge is but a carnall and fleſhly knowledge, which may befall a Reprobate. *Paul* ſhewes us how we may undoubtedly know, whether wee bee taught of God, or not, *If any man love God, he is taught of God.* So that by our unfeighned love of God, which will appeare in keeping his Commandement, and doing his will, wee ſhall know whether we be truly taught of *God*: And he that hath not the love of God, nor care to keepe his Commandements, that man, let his knowledge be never ſo great, certainly hee was never yet truly taught of God. 1 Cor. 8

VERSE

## VERSE 7.

7. *Purge me with Hyſop, and I ſhall be clean: Waſh me, and I ſhall be whiter than Snow.*

*Devid renewes his former requeſts, verſ. 2.*

DAvid having made his requeſt unto God for mercie, for the pardon of his ſins, and uſed a reaſon from the free confeſſion and acknowledgement of them, to move the Lord to pitty him: doth here again renew his ſuit, and humble requeſt unto God; and he prayeth here unto God for two great benefits: Firſt, Juſtification in the free pardon of his ſins, and imputation of Chriſts righteouſneſſe, *ver.* 7. And ſecondly, for Sanctification, and Reformation of the whole man, *ver.* 10.

And firſt, *ver.* 7. hee intreates the Lord for the free pardon of his ſinnes, that God would cleanſe and waſh him from them in the blood of Chriſt, the Lamb of God: And ſecondly, hee prayeth for the bleſſed fruite of Juſtification: Namely,

ly, peace of Conſcience, and joy in the Spirit, *ver.* 8. for till the Conſcience have a certificate from God, and a bleſſed pardon ſealed and applied by faith, it cannot be at quiet.

First, ſeeing *David* had prayed before unto God for mercy and pardon of his ſinnes; and here doth again renew the ſame Petition, and in other words put up his requeſt unto God for the ſame: Hence we learn, that the pardon of our ſinnes is a ſingular favour and mercy of God beſtowed upon us for Jeſus Chriſt ſake: which appears in that *David* ſo often in this Pſalm prayes for it; therefore it is a great & inestimable mercy, and hardly come by: Not ſo eaſily as moſt men think. *David* ſhewed how great a bleſſing it is, in that he preferreth it before a Kingdome; and though hee was a King, yet he pronounceth him bleſſed, not that was a King, in the 32. Pſalm. v. 1, 2. *But whoſe ſinne is pardoned. God hath ſent his Son Jeſus Chriſt to bleſs you, in turning every one of you from your evill wayes,* a bleſſing of all bleſſings.

*Doct.* 1. Pardon of ſinne the greateſt mercy.

Seeing

*Vse* 1. Seeing remiſſion of ſinnes is ſo great a bleſſing, and hardly come by: Firſt, wee learne that we eſteeme of this above all other things in the world. If the queſtion were asked, what we deſire in the whole world? we ſhould anſwer with feeling, the pardon of our ſinnes; & therefore we ſhould deſire and ſeeke this bleſſing above all other. If thou be as poore as *Iob*, and haſt this, thou art rich, and a happy man.

Mar. 16. 16.

Seeing *David* uſeth ſo many prayers unto God, and uſeth ſuch reaſons to move the Lord to pitty him, and to pardon his offences: Hence wee ſee that thoſe are much deceived, who thinke it the eaſieſt matter in the world, to get the pardon of their ſins, and if they can but ſay, *Lord have mercy on me*, all is well: No, no, Lord have mercy upon me will not ſerve the turne: good things are hardly come by without great travaile, labour, and ſtudy: How much more is it hard to get the pardon of our ſinnes, the ſalvation of our ſoules, and life eternall? And therefore let us obſerve,

ſerve, that to get the pardon of our ſins, we muſt take great pains, labour, and diligence; wee muſt ſhed many a teare in bewayling them; They will coſt many a ſob, and many a ſigh, many a prayer & requeſt unto *God* upon our knees; and then if we obtaine it, oh it is a wonderfull favour and mercy of God, it will make us truly happy and bleſſed for evermore.

In this Verſe here are two perſons meant; the firſt is the Phyſitian, which is God, being intreated by the Patient, *David*, *to purge him with Hyſop*, then the confeſſion of the patient, *I ſhall be whiter then Snow*; which ſhews a two-fold fruit & effect of his Requeſts. *David* here puts all the work into Gods hands: He doth not ſay, he will helpe to make the medicine, but leaves it onely to God: nor doth *David* ſay to God, make thou the ſalve, and I will bring *Hyſop*; but his requeſt and Petition was, *Do thou purge me, do thou waſh me, then ſhal I be clean & whiter than Snow*, which is the confeſſion of the party. Parts of the verſe.

For the firſt Petition, *Purge me with Hyſop*

*Hyſop.* In theſe words he alludeth to the legall ceremonies and manner of purging, uſed in the time of the old Law: In the purifying of the Leper, & of any perſon polluted, they were to dip the bunch of *Hyſop* in blood, or in water, and ſo ſprinkle on the perſon to be purified; which ceremony was a Type and Figure of the bloud of Jeſus Chriſt, who is that alone ſacrifice & lamb of God, which taketh away the ſins of the world.

Deu. 14. 6, 7. Num. 10. 18.

Now then, ſeeing that by this ſprinkling with *Hyſop* in the bloud of beaſts, is meant the ſprinkling with the blood of Jeſus Chriſt; when hee ſaith, *O Lord, purge me with Hyſop, &c.* It is all one as if hee ſhould have ſaid, O Lord, I am exceedingly polluted & ſtained with ſin and uncleaneſſe, & no Leper was ever more vile and loathſome than I am now in thy ſight, neither is there any water to waſh & purge me: but I beſeech thee of thy mercy, to waſh mee, and to ſprinkle my ſoule with the blood of that immaculate Lamb *Chriſt Jeſus*, that can alone take away my ſinnes, and

and ſo I ſhale be made clean and pure again.

Hence marke a miſerable and curſed fruit of ſin: No Leproſie did ever ſo defile the body of man in the time of the *Jews*, as ſin doth ſtaine and defile both body and ſoule; no dunghil nor ſtinking carrion is ſo loathſom in the eyes of man, as an uncleane ſinner in the ſight of God, till hee be waſhed and purged in the blood of Chriſt. *Doct. 2. Sin is a Leproſie.*

This is the reaſon which the Lord uſed, *Ioſhua* 7. 12. Why *Iſrael* fell before their enemies, and hee went not forth with their Armies, when they fell before the men of *Ai*. *Therefore the children of* Iſrael *cannot ſtand before their enemies, but have turned their backs upon their enemies, becauſe they are execrable.* We ſee then the nature of ſin, how it maketh a man abominable and deteſtable in the ſight of God.

Seeing this is the nature & fruit of ſin, that it defileth and ſtaineth both body and ſoule, and maketh them farre more loathſome and vile than any Toad or Serpent, how ſhould wee abhor *Vſe 1.*

abhor sin and every wicked way? We will be very loath to eate poyson or Rats-bane, or any thing else wherein is danger: Oh, sin is a kind of Rats-bane, which infects and poysons both body and soule, and therefore let us shun sin, and touch it not.

*Vse 2.* When as we be defiled with sinne, and so made filthy & unclean in the sight of God, and more vile than a Leaper, or Dung-hill, or Carrion, Toad, or Serpent: Oh let us pray with *David*, to be washed and purged from our filthinesse, let us repent of all our sinnes, bewaile our uncleanenesse: Let us by faith, as with a bunch of *Hyssop*, besprinkle our soules with the blood of Jesus Christ.

*Doct. 3* The Ceremonies under the Law were but to lead us unto Iesus Christ

Seeing *David* desired to be *purged with Hyssop*: We learn hence, that the Lord would not that man should despise such Ceremonies and Types of Christ, as he himselfe commanded in the time of the Law; and though it may seeme a vaine & needlesse thing to besprinkle them with a bunch of *Hyssop*, dipped in the blood of a beast, yet, seeing it was the Commandement

ment of God, they did not despise the Ceremony, being a Type of the bloud of Christ; When they could not behold with bodily eyes, the bloud of Christ, it pleased God by such Ceremonies and Tyes to helpe their Faith, by sprinkling the blood of a beast, to shew unto them that they must be sprinkled in their soules with the blood of Jesus Christ.

*Use.* Obedience required to Gods Ordinances.

Hence we learn by the example of *David*, and all the holy Fathers and Servants of God, in the time of the Law, to use all such Sacraments and Ceremonies as God commands in his word for the helping of our faith; we cann ot see the blood of Christ, nor touch it with our outward senses, yet the Lord hath appointed the Sacrament of Baptisme, and the Supper of the Lord, that in them we might see, feel, touch and taste, as it were the body and blood of Jesus Christ: And therefore all those which despise these Sacraments, making little or no accompt of them, shew that they despise the Ordinance of God, and so make light of that which is ordained

ned for the good of their ſoules.

*Doct.* 4. Chriſts blood alone doth purge our ſins. H.b.9.9. 1 Io.1.7. Rev.1.5. Ioh. 1.9. 1 Pet.1.2.

Marke further, when that *David* prayeth the Lord to purge him with Hyſop, the word ſignifies to purge by Sacrifice, even the Sacrifice of the Son of God, and by his death and bloud-ſhedding to purge his ſinnes away: So as he confeſſeth, there is nothing in Heaven or Earth, that is of force to purge him from his offences and uncleannes, but the blood of Chriſt alone. It is not the bloud of Bullocks, Lambs, & Goates, that can waſh away the leaſt ſpot of ſinne, but even the blood of that immaculate Lamb, Chriſt Jeſus, & to him all the Sacrifices had relation, and ſhadowed our Saviour Jeſus Chriſt the true Paſcall Lamb unto us.

The uſe of the ceremonies under the Law.

And this was the reaſon why *David* maketh mention of *Hyſop*, that God would *purge him with Hyſop*, becauſe God, in the time of the Law, ordained this Ceremonie for a confirmation of their faith, and to helpe the people of the *Iewes* to the better ſight and knowledge of the promiſed Meſſiah: For ſeeing our Saviour was not yet come

come into the world, and they could not ſee the worke of redemption as yet performed, the Lord would lead them by theſe Ceremonies unto Jeſus Chriſt, the promiſed Meſſiah, that they might ſee him, as it were before their eyes: For when they ſaw a beaſt ſlaine, and the bloud ſpilt, they then tooke a bunch of Hyſop dipt in the bloud of the beaſt, and beſprinkled them that offered the ſame with the bloud. They were thereby taught even ſo much, that Jeſus Chriſt, the Son of *God*, and promiſed Meſſiah, ſhould be ſlaine and put to death, his bloud ſhed for their ſinnes, and they muſt by faith, as a bunch of Hyſop, beſprinkle their ſoules with the bloud of our Saviour for the pardon of their ſins. *Note.*

It is true indeed, that the Lord hath eaſed us in the time of the Goſpell, of all thoſe old & ancient Ceremonies; neither is it the will of God, that we ſhould be clogged with the ſenceleſſe, needleſſe, & beggerly rudiments, being the Ceremonies & Traditions of men, which become not the ſimplicitie of the Goſpell. But yet hath in mercy Gal. 4. 6.

mercy appointed certaine helps and meanes to lead us unto Christ Jesus, as the two Sacraments to helpe our faith: For we being as yet carnall, (alas) wee cannot behold no more than we see. And therefore the Lord hath appointed them as helpes to lead us to this Saviour, to set him before our eyes in the water in Baptisme, and bread & wine in the Lords Supper, that so our faith should bee confirmed thereby, and we might even see Christ Jesus before our eyes. And therefore as *David* did carefully use such helpes & ceremonies as God commanded, for the strengthning of their faith: So let us be as carefull to use the helpes that God hath left under the Gospell, for the strengthning of our weak faith.

*Purge me with Hyssop.*

The meaning of the words.

THe meaning is this, accept of that most perfect & Everlasting Sacrifice of Jesus Christ for the punishment due to my sinne: As if hee should have said, O Lord, I confesse I have sinned exceedingly, I have been borne in sinne, & have by Murder and Adultery

adultery deserved to bee condemned eternally, and to have the curse and punishment due to my sinne to be cast upon me; but I beseech thee in mercy to accept of the blood-shedding of thy Sonne, and my Saviour Jesus Christ, for the satisfaction due to my sins. *David*, he watered his cheeks by day, & his couch by night: And indeed teares of true peritents, are the wine of the Angels, & those that have a sorrowfull heart, have the Sword of *David*, & the bow of *Ionathan*: for there is no Rhetorick in Gods sight to that of teares and sighs: for teares have a voyce, as it may appeare by *Davids* words, *Thou hast heard the voyce of my weeping*: And by our unfeighned teares wee offer violence to heaven, and rye the eares of God to the tongues of men.

And whereas the justification of a sinner in the sight of God, stands on two parts: First, remission & pardon of sinne; Secondly, the imputation of Christs righteousnesse; methinkes the Prophet requires and begs both these at the hands of God:

First,

First, to bee purged, or as the word signifies, to purge, (not by washing) but by sacrificing, to appease the wrath and anger of God, by the bloud of Christ: Secondly, when he prayeth to be washed, hee desireth to bee made pure and righteous, not in his owne righteousnesse, but onely in the righteousnesse of Jesus Christ, imputed to him, and laid hold upon by faith.

*Doct.* 5. Salvation is to be sought for onely in Christ

Seeing *David* entreates the Lord that he would *Purge him*: that is, accept of the most perfect sacrifice of Jesus Christ, for the punishment due to his sins: we learne that there is no name given under heaven, whereby a man shall be saved, but onely in the name of Jesus Christ: it is not the bloud of Bullocks, Lambes, and Goates, that can wash away the least spot of sinne, but onely the blood of that immaculate Lambe Christ Jesus. It is Christ himselfe that must purge us, who is our High Priest; for wee cannot pacifie and purifie our sinnes by Hyssop, or by the bloud of a young Heifer, or by oblations and offerings

1 Io. 1. 7. 1 Pet. 1. 18 Rev. 1. 5.

offerings, nothing but Christ, and his merits can wash and purifie us from our sins: it is onely he that hath purged our sinnes by shedding his owne blood, and hath procured us the pardon of our sins; and now sitteth at the right hand of God, making still intercession for all true penitent sinners.

*Use.* 1. Hence wee see the endless and unspeakable mercy of God to miserable men: who when no other meanes could bee found, no Water or Herbe could heale the soule of a sinner, and wash him from sinne, and the punishment of it, but onely the precious blood of the Sonne of God, was content to give his owne Sonne to death for us, which made St. *John* to admire it: And if God hath not failed us in this, but could rather bee content to have his onely Sonne put to death, and hang on the Crosse, then we should perish, how should he deny any smaller and lighter matters to us?

Ioh. 3. 16
Ro. 8. 32.

*Vse* 3. Behold here the greatnesse and heynousnesse of mans sinnes, which could be purged by no Angell in heaven or

earth, but onely by the bloud of Jesus Christ alone: If all men and Angells should have dyed, & been cast for ever into hell fire, they could not satisfie the infinite wrath of God for one sin, but the bloud of Jesus Chirst must bee shed, else wee can have no pardon.

*Use 3.* This condemnes that wicked and erroneous Doctrine of the Papists, who teach indeed, CHRIST by his Death, hath satisfied Gods justice for the fault and eternall punishment due to their sinnes: but men must either in this life by Workes, or buy it of the Pope, or else in Purgatory satisfie Gods justice for temporall punishments: Now then what is this, but to make the Sacrifice and death of Christ imperfect, when as it must be patched and peeced with mens merits: but we believe and hold, Christs death is a sufficient Sacrifice for for all our sin.

*Use 4.* Would you then have the pardon of your sins? every sin deserves death and the curse of God: Now there is no way but this, to believe in Jesus Christ

Chriſt, to embrace him by Faith, that ſo God the Father may for his ſake pardon our ſins, accept of his death & paſſion for the puniſhment of them all.

And that we may be purged from our ſins, both the fault and the puniſhment, by the Bloud and Sacrifice of Chriſt, wee muſt firſt repent of them with *David*, bee grieved for them, bewaile them, amend our lives and become new creatures in Chriſt Jeſus, we muſt begge for pardon of them at the hands of God: we muſt do with our ſins, as *Phineas* did with *Zimri* and *Cozbi*, pierce them even through and through.

Secondly, beſides wee muſt beſprinkled with Hyſop, that is, as in the time of the Law, they dipped the hyſop in the blood of the beaſt, & ſo beſprinkled the perſon to bee cleanſed: even ſo muſt we by Faith as it were with a bunch of Hyſop, apply the blood of Chriſt, and by faith beſprinkle our defiled conſciences, it will cleanſe us from all our ſins, & ſatisfie the wrath of God for the puniſhment.

But if men either doe not repent of them, and leave their ſinnes, or do not come with faith, to apply the blood of Chriſt, they cannot have pardon: as if there were a ſoveraigne plaſter to cure any ſore, if a man doe not apply it to the wound, but let it lye in a box, it will doe him no good: So unleſſe we apply the blood of Chriſt to our wounds and ſores by Faith, alas it cannot help us: And as the woman with the bloody iſſue touched Chriſts Garment and was healed; So if we can by faith touch the bloud of our Saviour, & apply it to our ſelves, it will heale all the bleeding wounds of ſin.

The ſecond requeſt is, that God would waſh him and make him pure, not imputing his offences unto him, but covering them in the death and obedience of his Sonne Jeſus Chriſt: And therefore in the ſecond part of this verſe, he prayeth for the imputation of Chriſts righteouſneſs: Namely, that God would not onely remit the puniſhment due to his ſins, but look upon him as he is in Chriſt covered

vered with his righteouſneſſe, & that God would account him juſt for our Saviours obedience, holineſſe, ſatisfaction and righteouſneſſe. For when God beholds a poore ſinner covered with righteouſneſſe, holineſſe, and obedience, of the Sonne our Saviour, then he accounts him as no ſinner, but juſt and righteous: Even as a man beholding any red thing through a red glaſſe, it appeareth red, or of the ſame colour; ſo if the Lord looke on us in our Saviour, wee ſeem righteous and holy before him. Pſa. 32. 1, 2.

Whereas the Prophet *David* intreates the Lord to waſh him, he ſhews that he was defiled with ſin, and ſtayned with uncleanneſſe, and ſo ſtood in great need of Gods mercy, to cleanſe his filthy ſoule, and defiled conſcience, now polluted with moſt vile adultery, and filthy uncleanneſſe: That his ſoule was now beſprinkled with the innocent blood of that faithfull ſervant, and loyall ſubject, *Vrias* the Hittite. And as it was with *David*, ſin infected him, made him vile and loathſome, filthy and abominable in *Doct. 6.* Since defiles a man.

the ſight of *God*: Even ſo it doth begrime the face of the beſt of Gods children, it ſtaines and pollutes them both in ſoule and body: yea, no carrion is more loathſome and odious than a ſinner defiled & polluted with ſin, is in the ſight of God.

The leproſie was a loathſome diſeaſe, it infected the body, and the very garments; yea, the ſtones and timber: But this ſpirituall leproſie, ſin, infects the whole man body and ſoul: yea, it infecteth heaven and earth, and all other creatures in the world; and there is nothing that can take away the ſpots and blemiſhes of ſinne, but onely the precious bloud of JESUS CHRIST, laid hold on by true faith.

*Vſe* 1. Well, ſeeing all of us are thus defiled with ſin, as *David* was, in ſoul and body, let us deſire to bee waſhed: let us bewaile them, loath, & hate them, intreat the Lord that he would not impute our ſins unto us, but cover them under the robe of Chriſts righteouſneſſe: And that wee ſhould abhor every ſin for this cauſe, becauſe it defiles us, it pollutes us, and makes us unworthy

worthy to appeare in Gods presence.

Seeing *David*, though an holy Prophet of God, a man after Gods owne heart, yet desires the Lord to wash him from his sins, and to cover them in the obedience of Christ Jesus applyed by faith: we see that no man is able to stand before the face of God in his owne righteousnesse, in his owne works or worthinesse: For if any might, who might better have done it than *David*, a man truly sanctified, a holy Prophet, a man after Gods owne heart? Yea, the Prophet *Esay* saith, that all our Righteousnes is no better then a stained clout, full of blood and all pollution: And as St. *Paul* desires that hee may not bee found in his owne righteousnesse, and worthinesse, at the day of Judgement, but in the righteousnesse of Christ, laid hold on by Faith. And therefore let us renounce all our own goodnesse and worthinesse, and account all but as dung in respect of Christ and his righteousnesse. And as for the Church of *Rome*, wee may see their intoler able pride, that they

*Vse 2.*

Isa. 64. 6.

Phil. 3. 9. 1 Cor. 1. 30.

doe so much rest and relie upon their owne goodnesse and worthinesse, merits, and righteousnesse, to stand upon it, and appeare in it for remission of sins, and life eternall. But (alas) if *Paul*, *David*, and all the Saints of God abhor themselves in dust and ashes, desire to be pureged and washed, and covered in the obedience and Righteousnesse of Jesus Christ, yea, count all their owne Righteousuesse but as dung, and dare not appeare in it before the seat of Gods judgements, but in the Righteousnesse of Christ: shal any Papists of them dare to stand before God in judgement, in his own Righteousnesse and worthinesse? no, no; he shall trenible and quaile, and not abide so great and glorious a presence.

*I shall be clean, I shall be whiter than Snow.*

IN these words the Prophet shewes the event and issue of this, when a man doth truly repent, is reconciled to God in Jesus Christ, and is wash'd and purged from his sins by faith in Christs blood; then he is made of a most

most vile and loathsome sinner, a most blessed and most holy childe of God; of a filthy uncleane limb of the Devill, a blessed member of Jesus Christ, beautifull and glorious in the eyes of *God*, being covered in Christs Righteousnesse.

*Doct.* 7. The sowful estate of all naturalmen

Seeing *David* saith, when *God* shall pardon him his sinnes on his true Repentance, and be reconciled unto him, covering his sinne in the merits and obedience in Christ, *Then hee shall be cleane*: Then before a man repent, be reconciled to God by Jesus Christ, and be purged from his sinnes, hee is most unclean & filthy, vile, loathsome, and abominable in the sight of *God*: and indeed so he is, no carrion worse, no Toad so ugly, nor Serpent so full of poyson, as a filthy sinner polluted with sinne, till he repent, get the pardon of them, and bee reconciled to God by Christ, I pray you take knowledge of this Doctrine, whatsoever thou art, high, low, rich poor, young, old, Prince, or Noble s till thou repent, till thou turne to God, till thou get the pardon of thy sins,

and be washed by faith in the bloud of Jesus Christ, thou art most vile & miserable, thou art most unclean & filthy, thou art more ugly than the venomous Toad, more loathsome than the Serpent, more filthy and stinking than the Carrion: yea, no creature is so loathsome before God as a filthy sinner, that lives in sinne without Repentance, that is not washed and purged from them in the bloud of Christ. *David*, he thought he could never be cleane, and purged of his sins, till hee had confessed them, and labour'd to repaire the ruines of so great offences, which made him so courageously accuse himselfe, defying the Devill and his flattering pleasures. *David* did not leave one sin, but thrust it head-long out of his heart by Repentance and contrition.

*Vse* 1. Well, seeing this is the wofull and miserable estate of all impenitent sinners, how should this move every one with speed to repent, to turne to God, to seeke to be reconciled to *God* by his Son, and our only *Saviour*, to desire pardon and forgivenesse of all his

his sinnes, to be washed and cleansed from them all in and by the blood & merits of Christ? For this know, I say, till thou art reconciled to God, doest repent, art washed and cleansed, thy case is fearefull, thou wert better be a Toad than a Man without this: thou maist goe in silke and velvet, in gay and golden apparell, thou maist have a faire body, perfume thee with sweet odours, &c. but till thou Repent, thou art filthy and loathsome in *Gods* sight.

Oh how should this serve to pluck downe the pride of many impenitent transgressours? men & women thinke highly of themselves, rustle it out in Silk and Velvet of the newest fashion; but all this while they know not that their poore soules are loathsome in Gods sight, that God hates them, and cannot abide them: Oh then bee washed, bee cleansed in the blood of Christ, which alone can wash away our sins.

Oh that men would remember that saying of Christ, *Thou art poore, blind, miserable, and naked*; then they would

would say with *Job, I abhor my self, and repent in dust and ashes*: Then they would never give any rest unto their souls until they have repented & got pardon, be reconciled, and washed from their filthy sins.

Isa.1.16. Rev.3.14 Iob 42.6

Seeing *David* acknowledgeth, that when hee shall repent, get pardon of his sinnes, bee reconciled to God, bee washed from the filthinesse of his sin, then *he shall be clean*, and white, yea, most white, even as snow: Hence we learn, that as a filthy transgressor that lives and goes on still in sin without Repentance, there is no creature more ugly, hatefull, and unclean: So the childe of God, that doth repent, that is washed in the blood of Christ, reconciled to God, he is a blessed and glorious creature, most beautifull and faire in the sight of God; not by any goodnesse or worthinesse of his own, but by the mercy of *God* so accompting us, and the Merits and worthinesse of his Sonne Jesus Christ, in whose Righteousnesse wee shall bee found Righteous, and by whose merits and worthinesse we are covered.

Can.1.7. Eze.16.5 e,11,12 ev.13.8 Cor.2.

The

The Saints of God go in long white Robes, which are made white in the bloud of the Lambe.

Seeing this is the bleſſed and happy eſtate of all thoſe that doe truly repent, be reconciled to God, embrace and believe in Jeſus Chriſt, are waſhed and cleanſed from their ſins in his Bloud, and covered in his Righteouſneſſe: Oh how ſhould it move every man and woman to run o *God*, to forſake their evill waies, and their filthy ſinnes, to put on the Lord Jeſus Chriſt, to believe, to become the Sons and Daughters of God. It is an honourable thing to be a Sonne to an earthly King, to be cloathed in cloth of gold, &c. But if we compare this with the bleſſed and glorious eſtate of Gods children, it is but dung and beggery, it is but like rotten rags and beggers clouts, taken off the dunghil: *He that is wiſe, ſhall ſhine as the firmament; and he that converts many to righteouſneſſe, ſhal ſhine as the Sun in the firmament*: O then againe and againe, let us repent, let us be reconciled to God, let this wedding garment, Dan. 12.

ment, which will make us beautified before God.

Vse 2. Another use is this, seeing that the state of Gods children even in this world is so blessed, and so glorious, so beautifull and excellent, being reconciled to God, washed in the blood of Christ, and cloathed with the most pure robe of Christs righteousnesse: here is matter of comfort to all the poore children of God, whom the world is not worthy of. Alas, they are esteemed as beggers, they are esteemed as vile, and base, miserable, and cast-awayes, by ungodly men, they are made as the dung in the streets, and as the off-scouring of the world, and men even tread and trample them under their feet: Now what is that which may comfort the hearts of Gods children? surely this, that though they seeme vile, base, and miserable in the blind eyes of all sinfull men, yet they be most white, beautifull, and glorious in the eyes of God our Heavenly Father: Though the world hate us, contemne us, be weary of us, loath & abhor us; let us remember

ber the Lord loves us, takes delight in us, we are faire and moſt beautifull in his ſight. They doe not ſee what we be, they cannot know that we are little Princes, Sons, and great Heires of the Kingdome of Heaven, the ſons and daughters of the great God; and therefore this may teach us patience, ſeein g we know that God loves us, & that we are deare unto him, though the world hate us: ſo it is with many Prophets of God, and true believers, whom the world was not worthy of. 1 Io. 3. 2. *Heb.* 11.

Laſtly, here is matter of great comfort and conſolation to all grievous ſinners, that have committed many & grievous ſins, that if they will unfeignedly repent & turne to *God*, embrace and lay hold on Chriſt, God will make them of the curſed firebrands of Hell, heirs of the Kingdom of Heaven; of the limbs of the Devil, the members of Jeſus Chriſt, of adulterers and filthy ſinners, ſuch as *Joſeph* was chaſt and pure, and the holy ſervants of God. This the Lord promiſeth men, that if they will repent, turn to God, & forſake their ſinfull wayes,

Then,

Isai. 1. 18, 19.

Then, *Though their sins was as red as scarlet, I will make them as white as snow; though they were as crimson, yet will I make them as cleane as wooll*: That is to say, though men be guilty of bloudy sins, notorious crimes, as *David* of murther, uncleanness, whordom, adultery, covetousnesse, swearing, contempt of the word of God, &c. Yet if thou hast the grace to repent, certainly the Lord will most thorowly purge & wash away all thy sins, he will seale thee a generall pardon of them all, if thou wilt onely repent, and lay hold upon Christ.

O then let me speake unto you in the name of God: hast thou been a vile blasphemer? hast thou bin a contemner of the word? a persecutor of *Gods* children? hast thou been a murtherer, a cruell oppressor, usurer? hast thou bin an adulterer, a filthy liver? Well, if thou now repent, turn to God, bewaile thy sins, beg pardon for them, if thou wilt renounce, leave and forsake them, become a new creature in Christ Jesus, and amend thy sinfull life, & as *David* did, disthrone Satan, and

and cast out of thy minde and heart those legions of sinnes, which by nature wee have, and by our over-sight committed: Loe then, God doth this day offer mercy unto thee, hee will embrace thee, as he did the Prodigall childe, he will wash thee in the blood of his own Son, he will cover thee in his Righteousnesse, he will pardon all thy sinnes, and never lay them to thy charge; he will make of thee that art a vile and miserable sinner, a very Firebrand of Hell, a blessed member of Jesus Christ. And therefore let not the number or greatnesse of thy sins hinder thee; for if thou canst repent, God will pardon them all, and receive thee to mercy: O then, if thou wilt not for all this repent, and turn to God, leave and forsake thy sinnes and impieties, become a new creature in Christ Jesus, but lye in thy sinnes, and wallow in the filth of them still, and harden thy heart against all the sweet and gracious offers of mercy, how art thou worthy to perish, if thou shalt despise so great Salvation.

Luk. 15.

2 Cor. 5. 19.

VERSE

## VERSE 6.

*Make me to heare of joy and gladneſs, that the bones which thou haſt broken may rejoyce.*

David here intreats for peace of conſcience.

*David* having in the former Verſe craved mercy at the hands of God, for the pardon of his ſinnes. which were both many and great, he doth in this Verſe beg at Gods hands, the bleſſed fruite of the ſame: Namely, the bleſſed and comfortable perſwaſions of Gods mercy, and aſſurance of his love, for the pardon of his ſinnes, that God would even teſtifie unto his poore ſoule, & wounded conſcience, by his Spirit inwardly, that he was appeaſed and pacified him with, & in Jeſus Chriſt reconciled unto him, that ſo being thus ſatisfied of Gods love, of reconciliation with God, and the remiſſion of his ſinnes, his wounded conſcience might bee comforted, his dying ſoule, and heavy heart might be reſtored, and his exceeding ſorrow might bee mitigated and aſſwaged.

Sin had taken a way his inward joy.

*David*

*David* now at length knew, that nature was an ill guide to heaven, therefore he desires the Lord to direct him in his wayes, that hee might heare of joy & gladnesse, *That the bones which thou hast broken may rejoyce.*

In this same Verse note two speciall points. First, what is the thing *David* so earnestly craveth of God: Namely, that he would cause him to have comfortable and happy newes of Gods mercy, and assurance of the remission of his sinnes, *Make me to heare, &c.* Parts of this verse

Secondly, the end wherefore he so begs and requests for this: Namely, that his broken heart, and bleeding conscience might be comforted, and his unspeakable griefe by the feeling of Gods love might be finished, *That the bones which thou hast broken may rejoyce.*

*Make me to heare.*

AS if hee should have said, O Lord, I beseech thee to witnesse thy love and favour unto me; yea, I beseech thee send thy blessing and Holy Spirit, to certifie my conscience

ſcience of the bleſſed pardon of all my ſinnes, that thou wilt not enter into judgment with me for them.

And that which *David* doth here confeſſe of himſelf, all the children of God ſhall one day be ſure to finde by experience, that ſin doth ſpoile them of their inward peace and joy: O then, if wee could remember how ſweet the joy and peace is, which by ſinne we loſe, for the vain and tranſitory pleaſures of ſinne, which are but for a ſeaſon, we would never make ſo bad exchange.

The maine point is, what it is that *David* ſo earneſtly craves of God: namely, that God would aſſure him of the bleſſed pardon of his ſins.

But ſome may ſay this ſeems needleſſe, did not the Lord ſend *Nathan* to him, who (after *David* had confeſſed his ſin) told him, *The Lord hath pardoned thy ſins thou ſhalt not die*: How then comes it to paſs, that here he prayes the Almighty to cauſe him to heare and feele this, the remiſſion of his ſin? I anſwer, firſt, it is true, that *Nathan* the Prophet of God, did aſſure:

2 Sam. 12. 13.

assure him of the remission of his sinnes upon his true repentance: But yet *Davids* heart being wounded with sinne, could not so fully feel and finde the assurance of Gods love, and remission of his sinnes, and therefore entreates the Lord to certifie his conscience inwardly by his Spirit, and to assure him of the same. Secondly, I answer, that though *David* heard *Nathan* tell him, that the Lord would remit his offences, yet he judged the outward testimony of all men and Angels as nothing, unlesse the certificate and testimony of the Holy Ghost goe with it, inwardly to certifie, assure, and perswade the poore wounded conscience of Gods love and favour.

Hence we may learn sundry points of instruction. First, that as *David* prayes to be assured of Gods love, and the remission of his sinnes: so every true childe of God that believes, & repents of all his offences, may know and be resolved in his confidence of Gods love and favour, and the forgiveness of them all. And in the Articles

*Doct.* 1. Every child of God may be assured of the pardon of his sins.

ticles of our faith, we doe profeſſe, we believe the remiſſion of our ſins, and life everlaſting: And ſeeing wee pray for this, that God would forgive our ſins and treſpaſſes, therefore wee believe it, elſe we ſinne in praying for it: ſo that every one that truly repenteth, and embraceth Jeſus Chriſt, is a new creature, hates vile waies, endeavours in heart and life to pleaſe God, that he may know, and be aſſured that he is reconciled to God, and his ſins pardoned.

1 Pet. 1.

*Vſe* 1. This condemnes that helliſh Doctrine of the Papiſts, who teach and hold that no man can bee aſſured of the pardon of his ſins, unleſs God ſend a revelation from heaven to doe it: And that it is a vertue of Faith, to doubt of Gods love. But how did *Paul* doubt, when he ſaith, *I am fully perſwaded, &c.* Alas how dare a vile ſinner, not juſtified nor aſſured of Gods love, and the pardon of his ſins, how dares hee come to call on God, & make his prayer unto him? Dares a Traytor come to his King, ſpeake unto him, not having pardon? Well, this

Ro. 8. 38. Iob 13. 15 19, 25. Pſ. 125. 1.

this doctrine of doubting, it is a rack for all wounded consciences, & afflicted soules when they cannot tell whether God loveth or hateth them, nor know not that their sins be pardoned.

And therefore that religion which teacheth doubting, and pronounceth them accursed, who hold that a man may bee assured of salvation, wee accurse it as a doctrine enemy to Faith & Salvation. And indeed, it is strange to see, that whereas they teach, a man is able to fulfill the whole Law of God, & by his workes to merit eternall life; yet they accurse him, if he say he is sure to bee saved; so directly doth one point of their false doctrine impugne another. Indeed it is no marvaile though their Religion can yeeld no comfort for the certainty of salvation, seeing they draw men from off the Foundation Christ Jesus, in whom only it is promised, that we shall find rest for our souls. *Vse 2.*

Seeing *David* prayes for this assurance of Gods love, to bee assured of the pardon of his sinnes by his spirit, and that upon his true repentance, this shewes

ſhewes that the confidence that moſt men have, is a fond preſumption and ſecurity: They would not doubt of Gods love for all the world; they beleeved ever ſince they were borne, and thus they brag of their ſtrong faith, but they deceive themſelves; for till a man doe repent, turn to God, believe in Chriſt, become a new creature, hee can have no aſſurance of Gods love or pardon for his ſins.

Let all true Chriſtians examine themſelves, whether they feel and find this bleſſed aſſurance and perſwaſion of Gods love, and the pardon of their ſins. If thou haſt it, make much of it, loſe it not: If thou want it, uſe all meanes, give all diligence to get it, repent, turne to God, begge mercy and pardon for thy ſinnes, embrace Jeſus Chriſt, believe in him, that thou maiſt be aſſured, and never be at reſt till thou canſt ſay, I am perſwaded of Gods love in Chriſt Jeſus: *I know my Redeemer liveth*: I am perſwaded I am the childe of God, elſe a man can have no joy, peace, nor comfort.

*Doct. 2.* Though *Nathan* had told him his ſins

sins were forgiven, yet *David* could not be assured, till he felt the inward assurance and certificate of Gods Spirit: to perswade and witnesse the love of God unto him for the pardon of his sins.

Mans testimony of the remission of sins is nothing without the Testimony of Gods Spirit.

Hence we learn, that it is not the testimony of all men and Angels, that can assure us in our soules of Gods love and pardon of our sins, without the inward speciall certificate & perswasion of Gods Spirit, who is called *the Spirit of Adoption*, because he doth reveal, yea, perswade and also assure our souls that we be adopted. If *Peter*, *Paul*, *Nathan*, yea al the world nay, if any Angel from heaven should tell me I am the child of God, yet unlesse God doth further certifie my conscience inwardly by the Spirit, I should not be assured, but doubt still even as *David* did in this place. Although *Nathan* had said, *Thy sins are forgiven*; yet *David* could not be assured, untill he had the inward and comfortable perswasion of Gods holy Spirit. Men cannot know the secret counsell of God, they may de-

Ro. 8. 15.

*Note*,

ceive and be deceived; but the Spirit of God knowes all things, and the Apostle saith, *Ye have not received the spirit of bondage to fear again: but we have received the spirit of Adoption, wherby we cry Aba Father. The same spirit beareth witness to our spirit, that we are the children of God & because ye are sons, therefore God hath sent forth the spirit of his son into your heats, wherby we cry Abba Father.* Again, *God the Father hath sealed us, & put into our hearts the earnest of his spirit,* So that you see, it is the only work of the Spirit, to assure our hearts & consciences of Gods love, & the pardon of our sins, & without this inward certificate & assurance of the Spirit, all the testimonies of men and Angels cannot assure our consciences.

1 Cor. 1. 10.

2 Cor. 1. 22.

Well then, seeing that there can be no assurance in a mans conscience of the remishon of our sins, and life eternall, but by the inward certificate and testimony of Gods Spirit, let us pray for this, labour to find and feel our hearts perswaded and assured inwardly by the Holy Ghost of the pardon

don of our sins,& the love of God in Christ. *Prove your selves whether ye be in the faith.* And because men are deceived generally with a fond presumption and fooliſh Opinion, that they be the children of God,and ſhal be ſaved;and this carnal preſumption is more common than true ſaving Faith,I will ſhew how we may know this teſtimony and certificate of Gods love, when it is in our conſciences.

2 Cor.13 5.

Marks of Gods Spirit.

First, the Spirit of God aſſures no ſuch man remiſſion of his ſinnes, but ſuch as be humbled for them, repent of them, leave and forſake them, become new creatures: & walk in newnes of life.And therefore if thou liveſt in ſin, be neither humbled for them, nor bewaile them, haſt an intention to live ſtill in thy ſins, ignorance, lying, ſwearing, covetouſnes, uncleanneſſe, *&c.* Thou canſt have no aſſurance of Gods love;and this aſſurance of thine if thou haſt any, it is meer ſelf-conceit: For where men do not repent and turn unto God, & amend their lives,there is no faith, neither is the Spirit of God remaining in

1. That man repents of his ſin.

them; and therefore they cannot bee assured of Gods love and mercy.

2. Is perswaded of the Spirit.

Secondly, the Spirit of Adoption doth not onely tell a man that he is the child of God, but doth by sundry arguments and reasons perswade the child of God, that hee is elected, that God loves him, and that his sins be forgiven. But wicked men have no such thoughts in their hearts, only they have a fond opinion and conceit, which is no good ground, neither did the Spirit of God ever perswade their hearts thereunto.

3. The effects will appear.

Wee shall know the testimony of Gods Spirit, that it is sure and sound, by the fruits and effects of it: for if the Spirit of God doe truly testifie the love of God for the remission of our sins, and life eternal; then it will follow, that we shall hate our sins, loath and abhor them, because they grieve our most gracious God & loving Father: Yea, we shall desire in all things to honour the Almighty, to doe his will, to please and serve him: So that if we find and feel these things, a true hatred and dislike of sin, because it dishonours

dishonours the Lord, a desire to live in holinesse and righteousnesse before him all our daies, it is a certain sign, that the spirit of the Lord doth assure us of our reconciliation with the Lord. But if men find not this, no hatred of sinne, no love to obey his Wil and keep his Commandements, but ignorance, rebellion, and the like: let them brag what they will of their strong faith, feeling of Gods love, and I know not what, yet it is certaine, they have not the Testimony of Gods Spirit which *David* prayeth for here, but a fond and foolish opinion proceeding of self-love, carnall security, and devillish presumption, which in the end will fail them.

*Make me to hear of joy and gladnesse.*

IN these words note a third point of doctrine: namely, whence & where *David* looked for comfort: as from the Word of God, hearing the same opened, and preached unto him: so that in this example we learn, that all true comfort, and spirituall consolation, is to be learned and search'd out of the word of God; that is the

*Doct. 3* God conveies comfort unto us by the ministery of his holy Word.

Store-house of heavenly comfort. And therefore our Saviour Christ bids us search there for consolation; *Search the Scriptures, for in them yee think to have eternal life.* Again, it is called, *Spirit and life*, because God uses the Preaching and Ministery of the Gospell to beget spirituall life. It is called, *The word of truth, even the Gospel of our salvation.* The Lord might have illuminated the mind of the *Eunuch*; *Act. ch.* 8. by the mediate working of his own Spirit, and have made him understand the Scripture which he was reading, without any interpreter, but it pleased the Lord to do it by the Ministery of *Philip*: He might have likewise communicated his spirit to *Cornelius*; *Act.* 10. But the Lord would not do it, but by the Ministery of *Peter*, According to that of the Apostle, 1 *Cor.* 1. 11. *It hath pleased the Lord by the foolishnes of preaching to save so mãy as believe* And so many shall believe, as are ordained to eternall life. If then thou be desirous with *David to hear of joy & gladness*, and to have assurance of the pardon

Ioh. 5. 63.

Ioh. 6. 63

Ep. 1. 13

pardon of thy ſinnes, then reverence the miniſtery of the word, by which the Lord communicateth his Spirit to ſuch as he will ſave. And ſurely this muſt needs bee an exceeding comfort to all the children of God, that God doth not onely freely forgive them their ſins, but alſo telleth them of the forgiveneſs of the ſame, ſealing up their hearts by his holy Spirit, the teſtimony thereof.

Seeing God hath appointed the miniſtery of his holy word to be the means to work all true and ſpirituall comfort: Oh then in all our needs, wants, and diſtreſſes, let us ſearch the Word of God, there is comfort to be found, many heavenly and ſweet promiſes of the Goſpell, to quicken & renew our poor diſtreſſed ſouls; & this the Prophet *David* knew by good experience, that there is more ſound comfort in the feeling of *Gods* love, than in all the World beſides. It may well be compared to the tree, St. *Iohn* ſpeaketh of, which beareth twelve manner of fruits; & the leaves of the tree ſerve to cure and help diſ-

*Vſe* 1.

Pſ. 119, 55.
Iſ. 84. 1.
Pſ. 45.
Pſ. 4.

Rev. 22, 2.

eased and wounded souls, & the fruit of the Tree of the Word of God is most sweet and pleasant, and therefore let us, if we would desire true comfort indeed, seek it in the means; namely in the Word and Ministery of the holy Gospel.

Use 2. This sheweth, that all those be enemies unto their own souls, that despise the Ministery of the word, and the Preaching of the Gospell. If ever thou find one jot of true comfort, thou must have it in the meanes that God hath ordained: namely, in the Ministery of the Word: let men seek it elsewhere, and they shall find none. Men may seek delight & joy in their gold and silver, in merry company, in this, or that, as men use to doe; but (alas) they cannot find it there: yea experience sheweth, that distressed souls full of woe and misery could never find true comfort in any thing, save in the Ministery of the Word of God, and there they have found endlesse comfort, by hearing of the blessed & saving promises of the Gospel: and therefore if a man shall neglect or

or despise the Word preached, how can they ever find joy or gladnesse, or any dram of saving comfort?

Whereas *David* craves of God, that he would cause him to hear of joy and gladness, that is, that his sins were all pardoned, and hee reconciled to God in Christ, that so he might have some good matter of joy and gladnes. For the eye of *Davids* reason made him see more than the eye of Nature could let him see; for till *Nathan* did open the cause by a Similitude, hee thought all was well on his part, which took *Davids* eares and attention the better.

We learn hence, that there is no sound joy nor comfort in any man or woman, but only in the free pardon of his sin, and feeling of Gods love in Christ: And all other love which men do frame and devise unto themselves, alas, it is but from the teeth outward, it is not sound, nor durable, it is but carnal and earthly, and wil easily be lost: *thus saith the Lord, let not the wise man rejoyce in his wisdom, nor the strong mã in his strength,*

*Use 3. Doct. 4. Where sin is not pardoned, there can be no true joy.*

Ier. 9. 23.

*or the rich man in his riches; but let him that glorieth glory in this, that he knoweth me, to be the Lord:* and without this there can be no perfect joy, as we see in *David.* & so in all distressed offenders, til they feel the assurance of *Gods* love for the pardon of their sins

Vse 1. This shews that the common joy of most men & women, is but a carnall joy, earthly, & vain, it is not spirituall, it is not true joy: For all the while they eat, drink, make themselves merry, laugh, and be jovial, they live in sin, in danger of Gods anger and condemnation; no feeling of Gods love, no assurance of salvation; & then how can they have any true joy? for this proceeds in the assurance of Gods love, and the remission of sin:

Ro. 14. 7. *The Kingdom of God stands not in meat and drink, but in righteousnesse,*

Esay 57. 21. *peace, and joy in the holy Ghost; but unto the wicked there is no peace.*

Object. *Obj.* But do we not see that wicked men that live in sin, that be notorious sinners, swearers, blasphemers, drunkards,, &c. that these live in mirth and jollity, in eating, drinking,

in

in eaſe and idleneſſe; and the children of Heaven have much ſorrow and heavineſs, griefe, trouble, and wrong?

*Anſw.* Yea, it is true; that wicked men that live in ſin, paſſe their daies in eating, drinking, ſport, & paſtime, no ſorrow, nor heavineſſe, but ſpend their daies in pleaſure; *but ſuddenly they go down to Hell.* *Anſw.* Iob. 21. 13, pſal. 37.

Now who will call this a true joy? Nay, it is a ſwiniſh and brutiſh joy, carnall and fleſhly, for if they knew all, and ſaw their miſery, that they be in danger of Gods eternall vengeance, of hell and damnation, oh then they would mourn, and turn all their mirth into tears. If a Traytor be apprehended, araigned, convicted, and condemned to be hanged, drawn, and quartered, and look for nothing but preſent death, and execution, and yet for all the ſentence pronounced unto him, that he ſhould die, would fall to eating and dring, (as the world goes now) rather then to pray, and repent him of his wickedneſſe: thinking onely to riot and revell, to cheare his heart before he depart this world, would

would not all men say hee was a mad man, and out of his wits? This is the case of all lewd men, they already are condemned, they want nothing but execution, and lie in danger of hel-fire: Alas, what cause have they to be merry, but rather mourne and grieve? therefore their mirth is but madness.

am.4.9.

Seeing then wee can have no peace of conscience, nor any sound comfort untill wee have the feeling of Gods love, and full assurance of the remission of our sins, let us never give any rest to our soules, untill wee have repented, & got some blessed perswasion of the Almightie's love in Christ: & some warrant from his Spirit that our sins are done away: for the kingdome of the Lord stands not in any outward thing, but in righteousnesse, peace, and joy in the holy Ghost. Alas, if any of us were condemned to Death, lying in Prison, looking for nothing but present execution, what could do us good? There were then no joy in wife nor children, lands nor livings, meat nor musick: No, no, unlesse we have the Kings pardon, wee cannot

Ie 3.

Le.14.26

cannot be merry, but would contemn all those things: Even just so, when a poor sinner is arraigned, and condemned in his own conscience for his offences, hath no feeling of Gods love and mercy for the remission of them, how is it possible that he should have one dram of joy, till the Lord in mercy seale to his poor soul a generall pardon by his Spirit, dipped in the blood of Christ Jesus? Well then, let us never be at peace, nor give any rest unto our soules, untill wee have got a comfortable perswasion of *Gods* mercy for pardon of our sins.

*That the bones which thou hast broken may rejoyce.*

Second part of the verse.

THese words contain in them the second part of this Verse: & is as much, as if the Prophet should have said, O Lord, I intreat thee for Christ Jesus sake, to forgive me my heinous and bloody sins, and give me the blessed assurance of the same in my soul & conscience, that so feeling & finding that thou art reconciled, and hast pardoned my sins, my soul which is wounded & overwhelmed with grief, and

and sorrow, as my bones and most strong parts are wasted & consumed, and my strength decayed, may be restorad, cheered up, and gladded.

By this speech hee would shew his extream gref, & sorrow for his sins, which was so extream, that it wasted and consumed his strength, dryed up his bones, and spent his marrow.

Psl. 32. 3, 4.

*Doct.* 5. No sorrow in the godly like the sorrow for sin.

Hence we see that there is no sorrow to the heart of Gods children like that sorrow which is for sin, and offendeth our most gracious God & mercifull Father. Great is the griefe of an husband, that loseth a kind and vertuous wife: And who can expresse the sorrow of a Father, or Mother for the death of their deare and onely child? But yet all the sorrow in the world is not compared unto that sorrow & grief of heart for sin: This will wound the very conscience, and cause much weeping & wayling, and great heavinesse; it will even weaken the body, and strength of nature; and if it be of any long continuance, it will wast the bones, & consume away the flesh: *When I held my tongue, my bones consumed.* And

La. 1 6. 2. Psal. 32. Psal. 6. 2. Psal. 38.

And the reaſon is this, becauſe a poor ſinner, being wounded in conſcience for ſin, & not feeling the love and mercy of God for pardon, ſees nothing but hell, nothing but damnation & the wrath of God, which is a fearfull thing; for this cauſeth torments, and fears, and terrours, and makes even a hell in a wounded conſcience: And of all plagues & judgements, what can be more terrible and fearfull, than to ſee the heavy weight & burthen of Gods anger, which is unſupportable? For as *Solomon* ſaith, *a man may bear his ſickues & infirmity, but a wounded conſcience who can bear?* Again, *It is a fearful thing to fall into the hands of the living God.* Pro. 18. 14. Heb. 10. 31.

Seeing this is the woful fruit of ſin, that it thus woundeth the conſcience, and waſteth the fleſh, and the bones, we ſee how God hateth ſinne even in his deareſt children, ſo as if they will needs ſin and rebell againſt God, they muſt feele the wofull and terrible ſmart of it. And therefore let us above all things ſhun it, avoid it, not dare to commit it: Oh it will *Vſe* 1.

coſt

coſt thee dear, it will make thy heart to ake, it will breed thee much woe and miſery in ſoul and body.

*Vſe 2.* Wee ſee the miſerable blockiſhneſs of all carnall men & women, who are not aſhamed to ſay, that they had rather deale with God, than with men for ſin; but alas, they never knew nor felt the weight of ſin, but if God ſhould onee open their eyes, and let them ſee their ſins, and feel the weight of his anger for them, Oh then they will confeſſe it is a fearfull thing to fall into the hands of God. *If hee be angry* (ſaith *David*) *bleſſed is the man that truſteth in him.*

*Vſe 3.* Let us learn, that it is not ſome light ſorrow, or ſmall ſigh, or Lord have mercy upon me, will ſerve for our ſins againſt God: No, no; let us labour to be humbled more deeply for our tranſgreſſions, ſeeing by them we offend a moſt mercifull God; yea, if it were poſſible, to ſhed even teares of blood for our offences; for all were little enough to ſhew or expreſſe that grief for ſin wee ſhould or ought to have.

*Which*

*Which thou hast broken.*

THat is, which thou O God my Lord in justice hast justly inflicted upon me for my great and grievous offences,

*Doct. 6.* There is no respect of persons with God.

Hence then behold, that *God* is most righteous and just in punishing and correcting the iniquities of men: Hee cannot winke at sin in any man, no not in them that be dear and near unto him, as may appear in his holy Servant *David*, a man after his owne heart, a holy Prophet of the Lord; yet if he rebell, and play the wanton, he is sure to be scourged for it as here in this place: So when he numbred the people, so *Hezechiah*, *Ierusalem* the holy City; yea, if the Son of the Almighty which had no sin, take but our iniquities upon him, he must be punished, the justice of God will seize upon him. And the reason of this is manifest, because God doth so hate sin, that he cannot wink at it in any.

1 Sam. 24. Esay 39. Mat. 23.

*Vse 4.* If the Lord doth so sharply and severely punish iniquity in his deerest children, whom he loves best, oh then' what will become of all those that

1 Pet. 4. 17. Ier. 25. 29. that are his enemies? *If to the greene Tree, what to the dry?* If judgement begin at the house of God, Oh then what shall bee the end of those that obey not the Word of God? if God doe so severely handle his own people, then much more the wicked and prophane ones.

*May rejoyce.*

Doct. 7. Pardon of sinne brings true joy. HEnce we learn, that there is wonderfull joy and gladnesse in the hearts of all those who have the pardon of their offences: it is a matter of endlesse comfort to feele the love of the Almighty in a mans Soule; to know God to be my gracious Father, Jesus Christ to be my Redeemer, and the Holy Ghost to be my comforter, it is matter of endlesse comfort, Psal. 32. *Blessed is he whose wickednesse is forgiven, and whose sin is covered.* Again, Rom. 14. 17. *The Kingdome of God stands not in meat and drink, but in the Righteousnesse, Peace and joy in holy Ghost.*

Vse 1. We learn hence, that such as continue in any known sin unrepented of, cannot look for peace from God; for where goes sin, there goes the curse,

*Esay*

*Esa.* 48. *There is no peace to the wicked:* God doth even wage war, & enter into a combate against all impenitent sinners: This the Prophet speaketh, *Ps.* 7. God doth whet his sword, bend his bow, and make it ready against the wicked; and therefore if we want this, and have not the feeling of Gods love, and assurance of his mercy for the pardon of all our offences: Oh then let us labour for it, use all meanes to attaine unto it, pray for it and give no rest unto thy soul untill thou hast it: And if thou hast it, oh then make much of it, lose it not though thou mightest gain a Kingdom: for all the world will not afford one dram of comfort without it, and take heed of sin, which will drive it away, dim it and damp it, and deprive us of the feeling of it.

Use 2. Wee often see that ungodly men do offer great wrong unto the children of the Lord: Oh, say prophane beasts & Atheists, these Professors, these Puritanes, they are alwaies heavy and dumpish, there is no comfort, no joy, no true mirth in them, they are alwaies

waies sad and heavy. I tell thee thou art deceived, they have more sound joy, and true christian mirth in one hour, than the wicked Atheists of the World have in a whole yeare. Yea, who should be merry, if the Children and Servants of God be not merry? who can rejoyce more than he that is the child of God, that feels Gods love and favour in his soul, is a member of Jesus Christ, and to whom there is no fear of condemnation? Rom. 8. 1

It is true indeed in regard of our sins and offences, wee have cause to mourn and lament, yea, to weep, if it were possible, tears of blood; but in regard of Gods mercy, in that we be reconciled to God, delivered from Death, Hell, and Damnation, by the Death and Merits of Jesus Christ our Saviour, in whom we believe, we can be merry; yea, rejoyce in all estates, in sickness as well as in health, in poverty, as plenty, in prison as in liberty. Look on *Peter* in Prison, *Paul* in the stocks: whereas wicked men have onely a carnall and worldly joy in their friends, riches, honours, pleasures,

sures, and delights, if these be gone and lost, and their joy lies in the dust, then they are dumpish, heavy, and sad, no joy then, no rejoycing, but a knife, a halter, a pond; even become in a melancholy humor, their own Judge and Executioner.

So that by this wee see a clear and notable difference between the joy of wicked men, and the joy of Gods children: the joy of wicked men it is carnall and worldly, and earthly; the joy of Gods children is spirituall, inward, and heavenly: theirs is only in time of prosperity; but the joy of Gods Children is durable, permanent, lasting for ever in Life and Death; whereas the joy of wicked men ends even in Death, and horror of Conscience. with

VERSE 9.

*Hide thy face from my sins, and blot out all mine iniquities.*

*David* can no way have peace til his sins be pardoned.

IN these words *David* doth the third time renew his former Petition and suite unto

unto God for the pardon of his sins, as one wonderfully amazed, and cast downe in the sence and feeling of Gods anger for his sins.

Parts of the verse

And the request hath two parts: First, because he had provoked the Lord to anger, and was in danger of his displeasue, hee intreats him to turne away his angry countenance from beholding his sins. As if hee should have said, Oh Lord, I have committed great and grievous sins in thy sight, and given thee cause to bee angry with me: But Lord I beseech thee cast away my sins out of thy sight, look not on them, neither call them to accompt, but put them all out of mind.

Secondly, he intreates the Lord to blot them out of his book of remembrance; alluding to them that keep a book of debt, who write all downe that is owing unto them, & in token all is discharged, blot and crosse the booke: So hee requests the Lord to crosse the book of debt, because hee was not able to pay the debt; therefore hee requireth that hee would in the

the blood of the promised Messias bee content to blot the book of his account.

When as *David* prayes to God that he would turn away his face, that is, that hee would not call his sinns to mind to punish them, but forget and forgive them, and as it were cast them behinde his backe, as men use to doe with things they will not remember; Hence we may learn, that there is nothing so fearful unto us poor distressed sinners, as is the terrible anger, and frowning countenance of the most righteous God, which if a man beholdeth, and seeth the Lord to frown upon him, it is impossible that all the creatures in heaven and earth should give him any comfort: No *David* a King, being in danger of his just anger for sinne, could have no joy nor comfort until hee was reconciled unto God, and did behold his loving countenance turned towards him, in and by the meanes of Jesus Christ, and through a lively Faith.

*Doct.* 1. Godsanger most fearful to the godly.

1 Cor. 16. 5. Ps. 5. 5. Ps. 45. 7.

And no marvail though the Prophet intreated the Lord to turn away his

his angry face; for the anger of God is most terrible, yea, more heavy than if a Milstone, yea, Heaven and Earth should be laid upon a mans soul: for as S. *Paul* saith, *If God be with us, who can be against us?* so if he be against us who can be with us? *It is a fearfull thing to fall into his hands.* And if the wrath of the King be as the roaring of a Lyon, how much more is the wrath of God to be feared, who can cast both body and soul into Hell?

Rom. 8. 3

Heb. 10.

Mat. 5. 30.

Yea, so long as the children of the Almighty enjoy his favour, see his loving countenance, they are able to endure much, though men torment them, persecute them, raile on them, they can endure much misery: but if once they lose the feeling of Gods love, and see his angry face, & frowning countenance turned towards them; Oh, then nothing can comfort them till they obtain his favour again. How many things did *Iob* suffer without impatiency, yea, the losse of all he had; so long as hee felt the loving favour of *God* towards him? but when he seeth the Lord to arme himself

Iob 13. 15.

elfe like an enemy, and like an angry God, then hee was nr longer able to ndure: and what can be more terrible o a poor ſinner, than to wraſtle with the anger of God, than which nothing is more fearfull? And this can every child of God teſtifie in his own conſcience by experience, feeling the heavy weight of the Lords anger. Pſ. 6. 15.

Seeing it is ſo fearfull a thing for man to provoke the Lord to wrath, and behold his angry and frowning countenance: This condemns the blockiſhneſs and ſenceleſs ſecurity in moſt folkes, who though they doe nothing but ſin againſt God daily, and ſo provoke him to anger & wrath againſt them, yet do not ſo much as ſay, *Alas, what have I done?* though they lye ſmoaking under the heavy wrath of God, to be deſtroyed for their ſins. Men feare the wrath and terrible face of great men, eſpecially their Prince: but heardhearted tranſgreſſors fear not the wrath of the Eternall God. Well, let all rebellious and ſtiff-necked men remember what Chriſt ſaith, *fear not him that can kil* Vſe 1. Ver. 36,

*the body, & can do no more: but I wil*
*tel you whom you shal fear, fear hi*
*that can kil both body and soul, &*
*cast them both into hel fire; fear h*

*Vse.2.* Because nothing moves the Lor
to anger, and to be displeased with
men and women but sin, therefore le
us above all things shun sin, not dar
to rebel against God and provoke hi
*Is. 49.2.* wrath: *your sins have made a sepa-ati-*
*on.* Oh then take heed of sin: And i
thou wilt offend, bee sure thou shal
find and feel the wrath of God; and i
thou wouldest escape the wrat
which is so terrible, take heed of sin,
and especially if thou hast sinned, no
to lye and continue in sinne; it is tha
which makes God angry, becaus
we do not repent for sin. We see me
bee too carefull to shun such thing
as offend great persons, and procur
their displeasure, for fear if they tak
occasion against them, they turn them
out of their farmes, rack their rents,
&c. Oh then fear to offend God,
who wil reject and cast thee off for e-
ver, and encrease thy judgement.

*Vse 3.* If we have sinned and thereby pro-
voked

voked the Lord to anger by our sins as *David* did, and feel his displeasure, and see his frowning countenance: oh then let us give no rest unto our soules, till wee bee reconciled unto him, till we obtain mercy and favour at his hands: For so long as wee see his anger and his frowning countenance, alas, we can have no peace nor comfort in the World. If a man should have the favour of all men, great & small, Nobles, Lords, &c. yet if the King hate him, & cannot abide to hear of him, what can all this doe him good? so if a man had the favour of all men and Angels, yea, if it were possible, all the things on earth should seek to uphold a man, yet if God be angry, and displeased with him, his wrath would crush him in pieces. Well then, when wee trespasse against God, and so provoke him to anger, let us use all means to obtain his favour; let us repent of our sins, be humbled for them, acknowledge and confesse them, let us pray for pardon, and intreat the Lord to turne away his face and angry countenance.

And as wee ſee, if a man offend a great perſon, hee will ride and run night and day, ſends gifts, make friends, and all to obtain his favour again; even ſo muſt wee ſeek for the favour of God. And as *Abſolon*, having ſinned againſt his Father, ſent *Ioab* and the woman of *Tekoah* to get his pardon, and to appeaſe his Fathers anger: So we muſt ſeek to Jeſus Chriſt, to be our mediator, to turn his Fathers anger from us.

Sam. 14. 4.

*Vſe* 4. Laſtly, ſeeing the anger of God is ſo fearfull a thing, and ſo unſupportable, and the loving favour of God is life it ſelfe, oh then let us make much of Gods loving countenance, and do nothing in word or deede that may turne his mercy and loving favour from us, but uſe all good means poſſible to continue the ſame; for if we love him, hee will love us: if we honour him, he will honour us. It muſt be true obedience that wee honour God with, for hee is the ſearcher and tryer of our hearts whether they bee right or no; God tryeth our hearts, that is our love; hee tryeth our reins, that

that is, our sincerity: God knows our words and thoughts long before wee utter them, he knoweth the words of our bedchamber, which a learned Divine calls twinkling words, though but a whisper; & therfore *David* humbly desires that the Lord would hide his face from beholding his iniquity.

*Hide thy face from my sins.*

THat is, pardon them, and do not cal me to accompt, to punish me for them *Moses* saith, *Thou hast set our misdeeds before thee, and our secret sins in the sight of thy countenāce*: That is, the Lord beheld their sins, that so he might punish them for the same. So when the Lord hideth his face from our sins, it is all one as to pardon them. Now sin is contrary to the essence of God, and if we sin, then follows punishment; for sin & punishment are unseparable companions. Sin is an averting of the heart from the Creator; remove sin, which is the cause of punishment, & the effect will cease. A little leaven doth leaven the whole lump; so one little sin begets another, and one petty sin destroyes

the Creature. When a man casteth a thing behind his back, or turnes his face from it, it is a signe hee would forget it, & not remember it: Even so when the Lord hideth his face from our sins, it is all one as to pardon them, as I said before. Again *I wil put away our sins, and scatter them as a mist*, saith the Lord: & we know that mists that appear a little time, are by and by scattered and gone. *Hezekiah* confesseth, *that God did cast all his sins behind his back*: alluding to men, who when they purpose to forget, or not to remember a thing, turne their backs upon it. Again, *I wil cast all their sins in the bottom of the Sea*, alluding to *Pharaoh*, that wicked man, whom God drowned in the bottom of the Red Sea. And thus wee have the interpretation of the words.

Esay 39. 17.

Mic. 7. 19.

*Doct.* 2 Note how God pardons sins.

Here wee see how, and after what manner the Lord pardons our sinns; namely, when he doth forgive & forget them, & turn his face from them, hath no purpose to remember them, or to punish us for them; and in a word, when he doth upon our true repentance

repentance, for the Merits of Christ, esteem sin, as no sin, as though it had never been committed, when hee covers them, and imputeth them not unto us. Indeed every sin that wee commit is a falling from God, and a step from grace. Ps. 32. 1, 2.

Seeing the Lord forgiveth sin after this manner; and even doth in mercy forgive and forget our sins, puts them out of his remembrance, casts them behind his back, and will never call them to mind any more: Here is matter of joy, and endless comfort to distressed souls; if thou hast once repented of thy sins truly, and bin assured of God for the pardon of them, though thou maist remember them, and thy conscience accuse thee for them, as *Iob* and *David*, who were troubled for the sins of their youth, yet I say, thou shouldst remember them, God will never remember them any more to judgment or condemnation, nor plague nor punish thee for them: Hee casts them out of his mind, and turnes his face from them; and therefore if hee once *Vse* 1.

pardon sin, he pardons it for ever: *For the decree and counsel of God is unchangable*, he alters not, and therfore if once he gives pardon for sin, he never revokes it, but loves to the end: *the gifts of God are without repentance.*

Rom. 11. 29.

*Vse 2.* Seeing the Lord in pardoning of sins, doth turn his face from them, forgets them, and forgives them, and will never speak of them, nor call them to mind any more: wee learne hence, in pardoning of wrongs & injuries done to us, to imitate the example of God our heavenly Father, to pardon them, so as wee never call them to mind again; that wee forgive and forget all wrongs and injuries, trample them under our feete. But it is a common speech of many ungodly men and women, if they doe them any harme or injury, they will forgive them, but they wil never forget them; and accordingly so they deal, though for a time they can shew a smooth countenance, and give faire words, yet if ever they get them in their danger, they will fetch them over, they will shew their spleen and ma-

malice, and powre out all their poyſon. But let ſuch take heed, for how can they ſay, *forgive us our treſpaſſes as we forgive them that treſpaſſe againſt us*, and yet do not fogive and forget wrongs? If the Lord ſhould deal thus with us, he ſhould confound us: For God is provoked by us every moment, and we are indebted unto him ten thouſand Talents, yet he is intreated of us, & he is reconciled unto us; ought not we therefore to forgive one another after his example? This is the reaſon uſed by the Apoſtle *Paul*, Col. 3. 12, 13. *Now therefore as the Elect of God, holy and beloved, put on the bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel to another, even as Chriſt forgave, even ſo do ye.* It were woful with us, if God where not ready to forgive: for we find our ſelves ready to offend, and one ſin unpardoned is ſufficient to make us condemned. The ſecond branch of the Petition is in the end of the verſe, in theſe words immediately following.

*And blot out all mine iniquities*, &c.

1. Part of the verse

THat is, blot them out of thy Book of accompts, and that Bill & Debtbook wherein they seem to be written or ingraven, for so much doth the speech import: the Prophet alluding to men that keepe books of accompts, wherin they write all their Debts: Even so the Lord hath as it were his Book of accompts, wherein are Registered all the sins of men and women, when and where, and howsoever committed.

Doct. 3. All our sins are known to God.

Then hence we learn, that all our sins are known to God, he hath them all (as it were) written downe in a Book of Accompt, and unless they be blotted out in this life, they shall one day be called over, even at the day of judgment, *The Book shal be opened*, & every mans conscience shal be as a bil of Inditement to accuse & condemn him. This is that which is told by the Prophet *Ieremiah*, ch. 16. *The sin of* Judah *is written with the pen of Iron, & the point of a Diamond.* And *Iob* hath it, *Thou hast sealed up our sins in a bag.* By all which places it appeareth,

Rev. 20.

peareth, that all our ſins are knowne to God, as perfectly as if they were noted in a Book, and unleſſe wee repent, they ſhall one day bee called over, and laid to our charge when our book ſhall be opened.

Seeing that all our ſins are well known to God, and the Lord hath them all (as it were) written downe in a Book, and this Book ſhal one day be opened; & if our ſins be not blotted out before Death come, and this debt be not cancelled, then they ſhall be brought to light, and we ſhall bee caſt into priſon till wee have paid the uttermoſt farthing. Then wee ſee it ſtands us all in hand while we live, to labour to have this Book cancelled, that our ſins may be put out, and all debts croſſed: For if they bee found uncancelled at death, & at the day of Judgement, if they be found then upon Records, ſurely then it is too late to look for mercy, or cry, *Lord, Lord, open unto us*, and therefore it is a matter of end leſſe moment, which wee are all moſt carefully to thinke upon, that this Book may be croſſed. *Uſe* 1.

sed, and our sins cancelled, so that wee be not in the great day of the generall judgment called to an accompt for them.

But how might we doe that wee might have our offences blotted out? Wee are not able to pay the Debt, wee owe the LORD ten thousand Talents, and cannot pay one penny: what shall wee do to have the whole sum paid?

To this I answer, the Lord is like a mercifull Creditour, if his Debtor be not able to pay, let him confesse the Debt, and hee will aske him no more, but will willingly and freely pardon all. So the Lord God, seeing that wee are by no meanes able of our selves to pay the debt, yet if wee confesse it and desire pardon, he will forgive it. And yet because he is just, as he is mercifull, therefore wee must needs look for this, that his Justice should be satisfied, and that is done by the meanes of his Sonne Jesus Christ, he is become our surety, he is content to take our debt on him, to become pay-master, and so, when nothing

nothing else could do it, he was content to suffer death, even the cursed death of the Crosse, and to wash away our sins by his own heart blood.

So then wee see the meanes how our sinnes are blotted out: Namely, when we do repent of them, bewaile them, be humbled for them, leave and forsake them, lay hold on Jesus Christ, and apply unto us his death & Passion: then by the bloud Christ all our sins shall be washed away.

## VERSE 10.

*Create in me a clean heart O God, and renew a right Spirit within me.*

Davids new Petition

DAvid having hitherto craved at the hands of Gods pardon of his sinnes, doth here put up a new Petition to God; namely, for Regeneration, or the new birth, That God would cast him in a new mould, and make him a new man: And that God would in mercy goe forwards with the blessed Worke of Sanctification begun by his

his Spirit, and now is interrupted by his sins.

Our reconciliation with God stands in two parts: Namely, pardon of sin and regeneration: And *David* having in the former Verse prayed for grace and mercy, that God would have mercy upon him, pardon his sins, and wash them all away in the blood of his *Son*: Now hee doth beg for Regeneration and encrease of the blessed Worke of Sanctification, which is begun and continued by the holy Spirit of God: For though the Lord shall pardon sins past, yet if he gives not power against sin in time to come, wee shall marre all quickly, and commit either the same againe, or else some greater sin; therefore hee craves power against sin in time to come, that he may not fall into the like again.

Part of this Verse.

In the tenth Verse there bee two things to be considered: First, he craveth a sanctified heart, because til the heart be pure, no good motion can proceed from thence, no more than sweet water from a bitter fountaine

taine: Secondly, hee prayes for the renewing of the work of grace, or new birth, and ſanctification, which he had by his ſins hindered, yea greatly interrupted: that ſo his ſoul & filthy heart being renewed and ſanctified, thence might proceed good affections, and holy actions, with continuall and conſtant obedience.

Whereas the Prophet joynes this Petition of Sanctification unto the former of Juſtification, wee learne that theſe two graces of Gods Spirit, Juſtification, pardon of ſin, and Sanctification, a godly life and converſation, are ſo knit and united together, that they cannot be ſeparated; ſo as no man is truely juſtified by Faith in the blood of Chriſt, but hee is alſo ſanctified by the holy Ghoſt: No man can have the pardon of his ſin, but he muſt become a new creature in Jeſus Chriſt. And this appeareth very plain by St. *Paul*, *Rom.* 5. (treating of Juſtification) *Ch.6.v.* 4, 5. entreating of Sanctification, he ſhews that theſe two go ever together ſo he as he that is not ſanctified, is not

*Doct.* 1. Iuſtification and ſanctification go together

not justified; and he that is not regenerate and borne anew by Faith in Christ Jesus, and the worke of the Spirit, cannot have remission of his sins.

*Vse 1.* Seeing justification and pardon of our sins, and sanctification and newnesse of life cannot bee severed in the children of God, no more than fire & heat; then men had need to take heed lest they deceive themselves while they say, *God is mercifull, and they hope all their sins are pardoned in the blood of Christ.* But unless thou be truly sanctified, unlesse thou be a new creature in Christ Jesus, thou canst have no assurance of the justification and pardon of thy sins; and therefore if thou live in sin, delight in sin, have no change, no new-birth, no reformation of thy heart, certainly thou hast no remission of thy sins as yet, and thy hope is but a foolish and a vain fancy of thine own heart.

*Vse 2.* Hence we learn to trie the assurance of our Salvation by the fruit of our Sanctification: For hereby we may assure our selves that we are justified, if

it we lead a ſanctified life. If wee have our converſation in holineſs, we ſhall then have in the end everlaſting life. 2 *Tim.* 2. 19. the Apoſtle ſheweth there that the foundation of the Lord ſtands ſure, ſo that the Lord knoweth who are his. He ſheweth alſo how wee ſhall know that wee are the Lords, even by this. Every one for his own aſſurance muſt depart from iniquity; and is confirmed by that of St. *John. Ioh.* 1. 6, 7 *If we ſay we have fellowſhip with him, & walk in darkneſs, we lie, and do not the truth.* Oh then as wee glory in the name of Chriſtians, and would be accounted Chriſts, let us be careful to bring forth the fruits of Chriſtians, and to lead a ſanctified life; for God hath joyned theſe two together, ſo that not all the wit and policy of man whatſoever, is able to ſeparate them.

*Create in me a clean heart.*

TO *Create*, is to make a thing of nothing, as God *Created the world*: that is, hee made all things of nothing. Hence then learn, that it is as great a worke to create a new heart

Gen. 1. 1

*Doct.* 7. Repentance is a new creature.

heart, and so to save a sinner as to create the whole World of nothing; yet, in some respects it seemes harder: For in the creation of the world, the Lord but spake the word, and all was made, there was no hindrance, no resistance, or opposition; but in the Creation of the heart anew, there are many lets and hindrances.

First, within a man, every man is an enemy to his own Salvation, and the Flesh resists this same work: Again, the devill doth labour to hinder by all means possible so great a work.

Yea, and besides that, it is a great work to create in a man a new heart: It is also a work of great difficulty, not accomplished without great labour and pain, and therefore it is called a Birth, a Death, a Circumcision: So, then, even as no Birth, no Death, no cutting off of the flesh, can be without pain and sorrow; so the conversion of a sinner is not wrought without pain and sorrow. The Infant is not delivered out of its Mothers womb without pain; and doest thou

think

think (O man) to part with sinne which is in thee, was conceived with thee, and which since thy birth-day, unto this present, thou hast nourished with such delight, and not to tast of pain in the new birth? No assuredly, it will not be, but it will cost thee much sorrow, many a sigh, yea, and tears themselves, before thou hast the same wrought effectually in thee.

Seeing it is so hard a thing to have a new and sanctified heart, even as to create the whole world, then we had need to take the greater paines about it, to use all mens that God hath appointed: Namely, the word preached, the Sacraments, Prayer, Meditation in the Law of God, and to cry unto God for the same continually. *Use.* 1. Ioh. 17. 17. Acts 15. 9.

Wee see that there is nothing in man of himself that is pleasing unto God; for *David* prayes to have a new heart created in him; and therefore there is no Will nor Motion in any man of himselfe to please God, all must be new, yea, till the heart's created anew, and sanctified, it is a sinke of sin and all uncleanneſſe, full of *Use* 2.

poy-

poisoned lusts and concupiscence, and therefore no freedome or will to any thing that is good, till God create this new heart.

*Vse 3.* Seeing *David* prayeth to God to create a clean heart within him, it must admonish us all to look unto our hearts that they be clean; for it is the Fountain of all Life and Motion. Now such as the Fountain is, such will the water be; such as the Root is, such will the fruit be; and if thy heart be evill, it will send forth filthy lust and desires. And as our Saviour saith, *Out of the heart commeth evil thoughts, murders, adulteries, theft, false testimonies, slanders, these are the things which defile the man.* Mat. 15. 19. Oh then let us look unto our hearts, and labour for sanctified hearts, intreat the Lord to create them in us, & to take away our stony and corrupt hearts, and to give us good & honest hearts, sanctified by his Spirit, for look how our hearts be, so will our thoughts, wordes, and workes be: A good heart will have good words and good deeds; but a stinking and Luke 8.

cor-

corrupt heart will send forth vile and filthy words and works.

*Quest.* Doth *David* desire no more at all but a clean heart? hath hee no care of his words & of his actions, of his outward life and conversation? *Object.*

*Answ.* Yes verily, *David*, though he names but the heart, yet understan is the wole man both outward and inward, but because that is the Fountain of all, therefore hee names that; and if the heart be pure, it will make the whole man good: For the heart of a man is like the great wheel of a Clock, it is the first mover either to good or ill. *Ans.*

Hence mark, that in true sanctification, where the worke is truly wrought, it is not onely outward in word and deed; but it is inward, and of the whole man; both body and soul, heart, will, judgement, affection, conscience, words, and works. *The God of peace sanctifie you throughout:* So that the minde, which by nature is full of blindnesse and ignorance, is enlightned by the true knowledge of God, revealed in his Word, the will *Doct.* 3. True sanctification is never in part. 1 Thes. 5. 23.

will flyeth evill, and imbraceth that is good, the affections are purged from Rebellion; yea, every part and faculty both of body and soul is sanctified: Rom. 6. 10. *So that as wee have given up our members servants to unrighteousnes, to work sin: now they become servants of righteousnes to holines*: Yea, the body is now a fit Temple of the Holy Ghost, fit to perform all duties to Gods glory, and the edifying of our brethren. And therefore this must be remembred, that he which is truly sanctified, is wholly sanctified throughout in soul and body.

*Vse 1.* This shews how thousands in the world be in a miserable case: for (alas) they seem to be religious, and yet are not truly sanctified, for they live in some sin or other: with *Herod* they cherish and nourish in their bosomes many sinfull and rebellious lusts and desires. Well, if thy tongue bee not sanctified to cease from ill words, and to speak wel, if thy hand or eyes, or eares, &c. if thou bee not sanctified throughout in every part there is no true worke of Grace

Mar. 6. 2. Note this wel.

no found sanctification; for where it hath true operation or working, there will be a change in all parts and powers of the soul and body. Iam. 1.

Let us labour to be assured of this blessed work of Sanctification, in that wee perceive our selves purged throughout our minds, will, affection, Reason, Conscience, our Tongues, Hands, Feet, that we deny any service to sin and Satan, and do willingly consecrate all to God: For if we keep one part, and neglect another, it will profit no more, than to set a strong defence at one part of a Castle, and neglect the rest; or to shut one gate, and let the rest stand wide open. Vse 2.

Now that we may the better discerne our estate, whether the sound work of grace be wrought in us, or no, and whether God hath sanctified our hearts truly, or no, we shal know it by these three fruits of Sanctification, which are ever found in all them that be truly sanctified. Notes to know whether this chang is wrought in us, or no.

1. First, a detestation and earnest loathing of our former sins, in which we

we have delighted and taken pleasure in, with an hearty love of Righteousnesse and Holinesse, and newnesse of life. So as we are loath to offend God in any thing, and are most carefull to please him in all things; when as we carry a purpose not to sin, but can say, *I delight in the Law of God in the inward man*, though wee fall by the infirmity of our own flesh,

Rom. 7. 22.

2. Secondly, when wee find in our selves, that from this love of that is good, and hatred of evill, wee find an earnest desire in our hearts to imbrace the one, and to flye the other; so that from this desire there arises a setled purpose in heart, and a carefull endeavour in life to mortifie our corrupt nature, to subdue the flesh, & in time to come to frame our lives in all things according to the rule of *Gods* holy word: And that we not only desire this, but use all the blessed means, as the word, Sacrament, Prayer, and Meditation, to perform it.

Thirdly, another fruit is this: Namely, when as we find in us this desire (to do well, and purpose, and heartily

heartily endeavour to kill sin, and to live to God) is hindred by our spirituall enemies, the devil, world, and the flesh, that then we find a griefe of heart, a spirituall combate betweene the Flesh and the Spirit, whereby wee strive and struggle to prevaile against our spirituall enemies, and to overcome them: Then there is wonderfull peace of conscience, and joy in Holy Ghost.

Well then, let all men try themselves, whether God hath by his Spirit truly wrought the work of Sanctification or not: First, doest thou hate thy former sins and loath them as bane and poyson, yea, as the Devil himselfe? And doth thy heart love heavenly duties, Holy and Righteous, which before thou foundest bitter? Secondly, doest thou desire and endeavour to kill thy corruptions, to subdue and mortifie thy lusts and desires? and dost endeavour to frame thy life according to the Rule of God holy word, and makest that thy onely guide? Thirdly, doest thou grieve at thy faults and infirmities,

shunnest the occasions of sin, and dost wrestle against all the temptations of Satan? and dost rejoyce in nothing more than to prevaile and get the victory? These bee good signes and fruits of Sanctification; but bee they wanting, thou canst not be assured thou art truly sanctified, or hast any true worke of grace as yet begun in thy heart. A sinners conversion must be true and firme: not for a little, or small space; but daily and hourly. Our actions of Repentance must bee renewed continually; *Naaman* must wash seven times in *Iordan* before hee can be clean; we every minute sin, and therefore the greater need we have to repent, and weepe as often: God requires an Universall Reformation; then Repentance is happy, when it hath bin as large as our transgressions.

For exhortation

Our heart, that little member, must be washed and purged, from murders, thefts, and adulteries. *Pilate* he used an outward and a dissembling kind of washing, when his heart condemned Christ: but let us wash our eyes from lusts & desires of the flesh; our tongue from

from unclean ſpeeches; our heads from plots of devices; our hearts from pride and envie: All ſins are ſpots and blemiſhes, no ſin muſt be left unwaſhed: Wee waſh daily, but wee do not waſh all; we muſt waſh our affections daily, and then we waſh as we ought. We muſt give the Lord preſent obedience: Let us not venture to ſleep till wee have waſhed and cleanſed our hearts, and caſt up our rekonings with God, for the day paſt, for the moſt righteous man that liveth, ſinneth ſeven times a day; & therefore ought not wee to take an account of our actions, and words in the day, as well as we caſt up our takings in the ſhop-book, what we have ſold and got in the day? O let us by all means take heed, in not having our hearts here with *David* purged and waſhed, leſt ſnatched away by death on a ſudden, like *Herod*, and like *Zimri* & *Cosbi*, wee bee killed in the very act of our ſins. Therefore let us deſire the Lord ſo to proſper our intentions, that we may daily waſh our ſelves with true Repentance: ſaying with *David*

*Create in me O Lord a new heart.*

*O GOD.*

Doct. 4. God the Author of Sanctification. 1 Thes. 5 23. Ioh. 1. 13.

HEnce wee learn who is the Author of this work of Sanctification: namely, it is the proper worke of the third Person in Trinity, the holy Ghost, he doth sanctifie the Elect: *The very God of peace sanctifie you throughout.* The faithfull are begotten, *Not of flesh and blood, nor of the will of man but of God.*

This work of Sanctification cannot flow from our Parents; *For who can bring a clean thing out of filthinesse?* the new birth not of bloud, nor of the Will of the flesh, nor of man, but of Christ, *Who* 1 Cor. 1. 30. *is made unto us sanctificatiō.* Col. 1. 19. *In him are hid all the treasures of it,* Joh. 3. 16. *Of whose fulnesse we receive grace for grace.*

Ezek. 36 26.

Again it is said, *A new heart will I give t hem, aad a new spirit wil I put into them: And I will take away their stony hearts, and give them hearts of flesh:* God the Father sanctifieth in giving his son Christ unto us; so Christ sanctifieth, in washing us from our sins in his blood, a ud the holy Ghost

in applying Christ Jesus his death & Resurrection to us: and thus the work of Regeneration, or Sanctification, is by God wrought alone in the Elect. God created man without his help, but hee will not save us without our help; and the reason is good, because hee hath given man the meanes and ability to step forwards towards salvation; and that man that doth not go forwards, goes back-wards.

2. Part of this verse.

Well then, this shews that man hath no freedome of will of Heavenly things pertaining to eternall Life, but all is of God; Faith, Salvation, life eternall, all comes from God; and therefore let us use all good meanes appointed of God, and seek this at his hands, who alone can and will do it.

Now followes the second part of the Verse: *And renew a right spirit within me*: Where *David* craves grace from God to become a new creature; and withall that God would enable him by his Spirit to be: faithfull and constant in time to come, & therefore requires of God a stable mind, a [illegible] spirit: that is, not onely a co[illegible]

purpose to walke uprightly with God, but power and strength from his Spirit to become faithfull & constant, as fearing his own weakness, if the Lord should leave him to himselfe: for as God gives grace to obey, so he must give grace to persevere. As if he should have said: O Lord thou hast begun this blessed work of Regeneration & New Birth by thy holy Spirit: But I, like a sinful wretch, by sin and Rebellion have hindred the same, and broken off the gracious work of thy Holy Spirit: Now I beseech thee O Lord lay to thy hand again, and afresh begin to renue the work of thy Spirit, even the blessed work of New Birth; and withall, grant that in time to come, I may bee strengthned in the inner man by thy Holy Spirit, and may be made thereby firme and constant to continue; yea, to grow and hold out to the end in holy Obedience.

*Doct.* 5. The sin of man breaks off the work of Sanctification.

Mark, that *David* acknowledgeth he had broken off the work of God his Spirit in him, and interrupted the same, and hindred the worke of Sanctification

ctification by his sins, and disobedience. And therefore we learn, that after God hath touched a mans heart to repent, and sanctified him by his Spirit, if he sin and rebel against God, he doth what lies in him to cut off the worke of Grace, and to hinder the work of his Salvation, and break off the gracious worke of Sanctification and New Birth; and if the Almighty should leave him, he should fall cleane away from grace; for the Spirit of God is glad and joyfull, when as we are carefull to avoid all those wayes which offend God, and wound our soules; when wee seeke to have good hearts, faith unfeigned, and a good conscience, then the Spirit of God doth daily proceed with the worke of New Birth and Sanctification; but after we shall rebell against God, and commit sin, we grieve the holy Spirit of God and vex him, that he is compelled by our lewdnesse, to leave off the work in the middest, because wee suffer not our selves to bee wrought upon, but wee will follow our owne lusts and likings & when the Spirit of Eph. 4. 30

God ceaseth to renew us, and to beget our hearts to God, then there rises blindnesse of mind, so as we cannot conceive and feel the love of God, as in *David*: And then this gracious work of the Spirit being interrupted, there arises grief and sorrow of soule and conscience.

*Vse* 1. Well, seeing this is the fruit of our sins, against knowledge and conscience, they hinder the worke of grace and New Birth, and interrupt the blessed worke of Sanctification, begun by Gods Spirit, and bring blindnesse of mind, and hardnes of heart: Oh then let us take heed of sin, intreat the Lord that he would give us grace for ever to hide his word in our hearts, that we might not sin against his Majesty, and that hee would not leave us to blindnesse of mind, and hardnesse of heart, but that hee would rather continue his love and mercy unto us, and that his Holy Spirit would daily proceed with the blessed work of sanctification, and renewing of our soules unto Holinesse and Righteousnesse.

So

So often as wee bee tempted to sin let us remember, that if we yeeld unto it, we shall hinder the blessed work of Gods Spirit, hinder our New birth & sanctification, and thereby do what lies in our power to grieve the Holy Spirit of God, and cause him to leave off the happy work of Regeneration. Vse 2.

When *David* intreateth the Lord that he would renew a constant and stable spirit in him; he shews that hee was greatly affraid of his own weakness; and therefore desires strength from God to hold out and persevere in obedience even unto the end; That God would by his Spirit give him a constant purpose and continuall indeavour both in heart & life to do his will; and therefore we learn from him to suspect our selves, to fear our own weakness and infirmity, if the Lord should leave us to our selves. *Blessed is the man that fears alwaies; but he that hardneth his heart, shall run into all evil waies.* For such is our weakness, that we are ready to fall into the selfsame sin, from the which we are escaped, if the Lord doe but a little Vse 3. Good to fear our weakness. Prov. 28. 14.

leave up to our selves: This doth the Prophet teach, *Psal.* 78. *How oft did they provoke him in the Wildernes, & grieve him in the Desart?* Thus did *Pharaoh*, Exo. 9. Ch. 27. *I have sinned and the Lord is righteous, but I & my people are sinfull.* But when the judgment was removed, his heart was hardned again & he continued in his sin: We see this in the example of the *Israelites*, *Iud.* 3. They commit evill again, and again, they fell into Idolatry, they knew it was a sin, yea, and they had experience of Gods severity against it: For all that, they fell again into the same sin, and so provoked the Lord to punish them, So. *Heb. 6. Many sin again after the receiving and acknowledging of the Truth.* So that except the Lord uphold & stay men back, they will fall into the same sin they before committed, and so provoke the Lord afresh to punish them.

Oh then let us fear our weakness: if *David*, a worthy Prophet, a man after Gods heart, prayeth thus, *That God would stablish him with his free Spirit*: That is, give him a constant purpose

poſe and endeavour to continue in obedience, how much more have wee need to do the ſame, knowing how weak we are, how many inticements we have to ſin, how cunning the Devill is, and uſeth the World and the Fleſh, as ſo many enemies to fight againſt us? Well, let us fear the worſt, and doubt our weakneſs, and it will make us more carefull to avoid ſinne, and the occaſions of ſin; for ſeldome ſhall a man fall into that ſin which he doth truly fear to commit.

As wee are to fear our owne weakneſs and infimity, ſo wee muſt intreat the Lord that hee would never leave us to our ſelves, but that hee would give us his ſtable and conſtant Spirit; or as *Paul* praies for, *That God would ſtrengthen us by his Spirit in the inner man*: that we might not only begin wel, but continue by conſtant perſeverance in obedience all our daies: For if the Lord leave us, alas, we ſhall eaſily fall flat to the ground. Even as a ſtaffe in a mans hand ſo long as it is ſtayed, it ſtands, but if it be left alone, it falls to the ground: So it is with

with us; and therefore let us not presume of our own strength or power, but suspect it, and pray to God to renew his constant & stable Spirit in us.

Vse 5. Here is matter of great comfort to the Children of God, that fall of weakenesse and infirmity to the same offence after Repentance: And such is the depth of Sathans temptations, that he tells them, that the children of God fall not into the same sin againe after their repentance; if they do, he then telleth them, that there is no place for a second Repentance: But this is false, for the promises of God are without limitation of times or consideration of sin, or respect of persons: Hee will receive to his mercy all repentant sinners, whether their sinnes be committed before or after Repentance, whether once or often; so that they renew their Repentance according as they have sinned anew. This pardon Christ himself publisheth: *Mat. 11. ch. Come unto me all ye that are weary, and are heavy laden, & I will refresh you:* Yea the Lord enjoyneth us sinful men,

*Lu.*

*Lu.17. To forgive our brother seventy times seven times, if he turn again, & say it repenteth me.* So that we see, this is a marvellous comfort to all such as groane under the burden of their sins, that have fallen through infirmity into one sin often: let not such be discouraged, but assure themselves, that albeit with *Peter* they fall often, yet if with him they repent truly, & weep bitterly for their sins, the Lord is merciful to forgive them their sins; Not that we should live proudly, presumptuously, stubbornly, and obstinately against him, but if wee fall through frailty: for *Ps.* 103. *The Lord knoweth whereof we be made, he remembreth that we are but dust.*

When *David* prayeth to be renewed, and to recover his former feeling and comfort: Hence we learn, that the child of God is not alwaies at one stay, but there is an entercourse in the Eate of a Christian man or woman; Sometimes full of comfort, joy, and peace in conscience; and sometimes again heavy and sad; yea, full of sorrow and perplexity: Even as a man

*Doct.6.* The child of God is not alwaies at one stay.

man in an Ague, ſometimes ſick, and ſometimes well: & as it is with Trees, ſometimes Winter, and ſometimes Summer: This is the eſtate of all Gods children, as *David*, *Joſeph*, *Hezechiah*, *Iob*, *&c.* and continuall experience proveth this, that the eſtate of all Gods children ebbs and flows, hath its change: when as they walke directly and upright with God, then they have peace & comfort; but when they ſtart aſide, and commit ſome ſin, then they find torments of conſcience and grief of mind.

*Vſe 1.* This ſhewes us what is the eſtate and condition of the Child of God in this life: Hee is not here ſo ſanctified, as that he feeles no corruption of ſin to hang about him; but rather ſuch a one as feeles the burthen of his corruptions, hindring him in this his courſe of Chriſtianity, under which he ſighes and groanes, labouring by all good means to bee disburdened. Indeed it is a matter of great comfort, to feele the graces of Gods Spirit, as Faith, Love, &c. but no Child of God can alwaies feele the

the comfort of grace, but as fire that is raked up in the aſhes, it is hid from his feeling for a time, but at length it will break out again to his great joy and comfort.

Well, ſeeing this is the eſtate of Gods children here, that ſometimes they find great peace and comfort, ſometimes great grief and ſorrow, let us not be too much diſcouraged, but rather, when as by our falls and ſlips wee have weakened our comfort, let us intreat the Lord to renew our comfort againe; let us doe as a poor Travailer, if he miſſe his way, and go out of it, he will haſten into it again, and trudge, and pluck up his heels to recover that he hath loſt: ſo let us when we hav ſinned, and gone out of the way, make haſt to return: and as a man that hath been long ſick, being growne feeble and weake, will uſe all means to gather up his crums, and to recover his former ſtrength again; So let us when wee have loſt ſome part of our comfort, & heavenly ſtrength: let us (I ſay) uſe all bleſſed means, to recover our former health & comfort again; *Uſe 2.*

again; let us pray much, read much, hear often and meditate much: let us bewaile us of our former sloth, and make more upright steps in time to come to Gods Kingdom.

*Doct.7.* A purpose not to sin, the mark of a sanctified heart. Ps.50.17. Mar.6.2

Note hence, that is the speciall fruit and mark of a sanctified heart, & of the mind renewed, to have a *right spirit*; that is, a purpose not to sin, but in all things to please God, and to do his Will, to walk with God in all his Comandements. Whereas on the contrary, when a man hath a purpose to live in any known sin, it is a fearfull and manifest signe of a naughty and wicked heart: for when the heart is truly sanctified, then wil bee wrought this right spirit not to transgresse in any thing; I doe not say, that the man sanctified and regenerate doth not sin at all; but he hath no purpose to sin, no delight in sin, but beareth a constant purpose in all things to please God: when hee can say with *David, I have refrained my feet from every evil way*: Again, *that is born of God sinneth not*; that is, with all purpose of heart, with delight

Gen.17.1. Ps.18.23. 1Ioh.3.9 Gen.39.9.

light in sin: and as they purpose, so they endeavour it, they are affraid, & suspect themselves, shun the occasion of sin, strive against their corruptions, and Sathans temptations.

This doctrine doth evidently convince the greatest number, to bee such as never had the true work of Sanctification wrought in them: Their hearts be not sanctified, their minds be not renewed: Why? namely, because they want this mark and fruite of a sanctified heart: For though they hear of their sinnes, bee told of them, and the fearfull judgement of God denounced against them, yet they will not leave them, neither forsake them, but will continue in them; yea, thou it cost them the losse of Gods favour, and endangering their own soules. Let us not deceive our selves, let us try our hearts by this rule whether they be sanctified or no: Dost thou find a dislike of all sins, and an hatred of them? hast thou a constant and resolute purpose by the grace of God, to walk before him all thy dayes? This is a signe of

Vse 1.

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an upright heart, and that it is sanctified. But dost thou find no such resolution, no such purpose, but rather contrary, in a wilfull manner to run on in thy old sinns? thou wilt continue in them, let God and men say & do what they can, in lying, stealing, drunkennesse, whoredome, ignorance, contempt of the Word, &c. Say what thou wilt, confesse what thou wilt, it is a clear case thy heart is naught, it is filthy, not sanctified; for it is impossible, that a man should have true repentance, and a heart truly sanctified, and yet have a purpose to live in his known sins. And therefore it convinceth all such as bee impenitent, wilful, and notorious hypocrites and sinners: Yea, if they forsake many of their sins, and yet purpose to live in one, it argueth the heart is not sanctified: *Herod* left many, yet lived in covetousnesse and the like.

Mark 6. Mat. 28

This Doctrine may serve for the comfort of Gods children, who are much grieved for their sins and infirmities, when they fail and come short of good duties, and sometimes start aside,

aſide, as ſaith St. *Iames*. *In many things we ſin all, but the juſt man fals ſeven times.* But if thou canſt truly ſay, it is againſt my purpoſe, I hate the ſinne I commit, I condemn it, I had no purpoſe to doe it, my deſire was to pleaſe God, then thou maiſt have comfort, thy heart is ſound, God will not condemn thee for it; *The Lord will ſpare his children, as a Father his only Son.* A child is going to ſchool, and his purpoſe is ſo to do, in the way he fals into ſome company, & ſtayes there too long, and plaies the trewant, but it is againſt his purpoſe: Even ſo the child of God purpoſeth to ſerve God, and to pleaſe him in all things, having no purpoſe to ſin, but by ſome temptation of the Devil, or allurement of the World, is overtaken, *I do the evill I would not, I cannot do the good I would, but I delight in the Law of God concerning the inner man*: this is *Pauls* comfort, and this is the comfort of all Gods children, if they can truly ſay, I doe the evill I would not, I delight in the Law of God, that God will accept the will for the deed. *Re-*

*Renew, or refresh a new spirit in me.*

AS if hee should have said, O Lord, I have (by my sins) dimmed thy graces in mē; yea, even quenched, and extinguished them, & almost put them clean out; but Lord I beseech thee, renew thy graces in me, *Refresh me*: Even as wee see a Lampe when all the oyle is spent, it winkes, and is almost distinguished, till it bee renewed and refreshed with oyle, then it burns againe, and giveth light.

*Doct.8.* Sinne quenches gace as water doth fire.

Hence we learn what is the cursed nature of sin, and the great power of it: Namely, it is a pail of water cast on the fire, which if it do not quench and extinguish, and put all out, yet it allaies the heat of it: Even so the graces of Gods spirit in his children, alas, they be but weak and small; but sinne is a pail of cold water, to quench the heat and comfort of them. *David* was wont to delight in Gods service, to be forward thereunto; but sin did so coole him, that hee could have little joy in it now: *Demas* was forward a while, but the World choaked

choaked him so, that he left Christ and Christ bids the Church of *Sardis* to be awake, and to strengthen the things that are ready to die in them, and the *Laodiceans* grew neither hot nor cold, by reason of their pride & carnall security: So is the Church of *Ephesus* reproved, for that she had lost her first love; So the Apostle St. *Iames* resembleth and compareth sin to Child-bearing for the fruitfulnesse of it: *Iam.*1.15. *Lust when it hath conceived, it bringeth forth sin; & sin when it is finished, it bringeth forth death.* 1 *Cor.*5.6. Likewise it is compared to leaven, that leaveneth the whole lump, and therefore no marvail though it proceed by little and little, from one degree unto another. Rev.3.2 Rev. 2.

When wee see some men who have been forward, and have taken delight in good things, now grow cold, and lose their first love, it is a flat signe that some sinne or other hath stolne upon them; they either fall in love with the World, delight, pleasures, profits, preferments, or else security possesseth their soul, as pride, idlenesse, *Use* 1.

neſs, ſloath, ſelfe-love, covetouſneſſe, pleaſure, ſome ſin or other hath bewitched them; and therefore let all ſuch as finde themſelves thus decaying in grace, faith, comfort, care, and conſcience; let them ſuſpect themſelves, and think all is not well; let them ſearch the cauſe of their decay, and it is ſin, ſome ſin or other hath crept upon them.

*Vſe 2.* How ſhould this make us afraid of ſin, ſeeing it hath ſuch woefull effect? which is to quench the comfort and graces of Gods holy Spirit in us: it blindes our eyes! that we cannot ſee what is good and evill, it hardeneth the heart, that a man cannot relent and mourn for his ſins, and be moved with the Almighties Judgements, it bringeth decay & eclips of his graces: men are affraid to do any thing that might hinder their health, or wealth, how much more the health & happineſs of their ſoules? Let us therefore alwaies keep a diligent care over our ſoules, let us ſeek to cut off all occaſions to evill, & endeavour to ſtop the firſt beginning: for the more ſinne groweth

groweth unto an head, the more the Spirit of God is quenched, the worke of grace is diminiſhed, & the aſſurance of our comfort is weaken'd & leſſen'd

*Vſe 3.* When wee find any decay in faith, Love, Zeal, Knowledge, Repentance, Obedience, &c. Oh then let us labour to be renewed, to recover our former eſtate again. *Do the firſt works again, awake and ſtrengthen the things ready to dye.* Stirre up even as a ſparkle of fire in aſhes blown up; ſo muſt we uſe all means whereby wee may have the work of grace renewed in us. Rev. 1. 1. 2 Tim. 1. 5.

The means for encreaſing of grace.

1. We muſt attend upon the Word of God preached, for as that is the meanes to beget Faith, ſo it is to encreaſe it and renew it.

2. We muſt read and meditate much, call our minds to account, and be ſorry for our decayes, and labour to repair them, even as a Ship when it leakes, or a City when the Walls be battered.

3. We muſt (ſaith *David*) pray often and earneſtly unto God, to renew a right ſpirit in us, and a godly ſpirit, that may bee alwaies bent to the glo-

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ry of God, and our own ſalvation.

The ſpirit of Adultery may dwell in us, as in *David*; the ſpirit of uncleannes, and inceſt may have poſſeſſion of us, as in *Lot* the ſpirit of deniall of our Maſter, may have place in us, as in *Peter*; the ſpirit of cruelty and perſecution may rage in us as in *Paul*; but not to have ſo much rule & predominance in us, as to keepe out the grace of God: for wee may plainly ſee, that as ſoon as God had given them the right ſpirit of diſcerning, and the true ſpirit of knowledge of their ſins; they repented preſently and became children of obedience, & worthy inſtruments of Gods glory. True it is, man may fall and ſinne, through weakneſs, and frailty of his own corrupt nature; and yet recover againe by Gods ſpeciall favour and grece: But if he recover againe, and then fall to ſinning a new, it cannot be leſſe than preſumption; for that man which is twice a ſinner, and but once a penitent, we may ſay hath ſins as red as Scarlet; and yet by true repentance and amendment of his life, may

may be made as white as Snow. O my beloved, when God ſhall bring us to the pit or brinke of death; O then ſhall we eaſily ſee, that ſin and that pleaſure which wee have taken in following and delighting in it, ſhal then prove a heavy burthen to us, which will ſo load our poor conſciences, that wee ſhall be ready to ſink under the weight of it, if Gods mercy bee not ſhown in our weakeneſs. Will any man drink poyſon becauſe he will trie an Antidote, commit ſin, and then preſume of Gods mercies? God forbid: but let us ſo lead our lives here on earth, that wee may in the end of our daies, enjoy heaven for our reward: there is the bleſſed Conſummation of all them who love the Lord Jeſus.

## VERSE 11.

*Caſt me not away from thy preſence, and take not thy holy ſpirit from me.*

David in the former Verſe hath put up ſundry Requeſts and Petitions to

God for grace and mercy for the pardon of his sins:

The meaning of the words.

Now this eleventh Verse containeth in it an earnest Deprecation: Wherein the Prophet intreateth the Lord to turne from him two fearfull judgements, and grievous punishments; which he had deserved for his sins: First, what greater misery can befall the child of God, than to bee cast out of Gods presence, love, & favour? Secondly, what greater plague to a distressed soule, than to be depriued of Gods blessed Spirit; whereby alone we are guided and comforted, and without whom wee can have no comfort, nor ever doe any good thing, but shall be carried of our own lusts headlong into all sin and and wickednesse?

*David* alludeth to the judgement of God upon *Saul*.

Now against both these *David* prayeth unto the Lord in this Verse, and herein hee alludeth to the judgement of God upon *Saul*, who was his next predecessor and King over *Israel*, whom the Lord cast off, & did utterly reject from being King over the people, because he did reject the Lord,

Lord, and caſt off the Commandement of God, and would not obey his voyce: And therefore the Lord took his Spirit from *Saul*, and gave him an evill ſpirit to vex and torment him. And both theſe *David* here prayeth againſt; that Almighty God would ſhew him mercy, and not deal with him as he did with *Saul*, though he had tranſgreſſed & offended grievouſly, yet that hee would rather humble him by ſome other means, & not in his juſt judgement to caſt him off, and reject him, nor take his holy Spirit from him. And as God doth bring coales to make his wrath hot, ſo muſt man bring tears with Repentance. *David* knew that from God all puniſhment did come, and our perdition is from our ſelves, and by us all ſin is committed; and therefore he deſires the Lord not to caſt him away; which is my next part to handle. 1 Sam. 11 16.

*Caſt me not away.*

AS if hee ſhould have ſaid, O Lord, howſoever I have ſinned grievouſly, yet I pray thee deal not

with mee as thou didst deale with *Saul*, that wicked man, to cast me off and reject me for being King and Ruler of thy people: Nor take thy holy Spirit from mee, whereby I am enabled to do thy will.

By the presence and face of God, is meant the love and favour of God: & therefore *David* intreateth the Lord, that he would not thrust him cleane out of favour, and deprive him of his love. Therefore let every man and woman never defer their repentance, but crave pardon for their offences with *David*, saying, *O Lord I have sinned against thee*; casting thy selfe down at his mercy Seat like the Prodigal Son, like another *Mary Magdalen*, like penitent *Peter*, desiring the Lord to have pity and mercy on thy sinfull soule, not to cast it for ever from his presence; but rather chastise thee as a Son, but not to dis-inherite thee, & cast thee out for a reprobate.

*Doct.* 1. The pleasures of sin are dear bought.

Hence we learn, that it is a wonderfull and fearfull judgement for a man or woman to bee cast out of the Lords favour, from his presence, so as

to as hee shall shew no favour unto us, but his disfavour and wrathfull countenance, it is a very heavy and dolefull case. It is said of *Caine*, that God cast him out of his presence, and that was the height of *Caines* misery. So the Lord cast off *Saul* from being King over *Israel*. As the favour of God is life; so his disfavour is Death and Hell: and as in the presence of God is fulnes of joy and pleasure for evermore; so in the want of his presence, there is nothing but woe & misery, yea, it is a step to eternall death: neither is there any misery which the child of God doth feare more than this, to be forsaken of the Lord Almighty, and to be cast out of his favour. Gen. 4.

Seeing that it is so great and fearfull a judgement to be cast out of the Lords favour and gracious presence, oh what mad men bee they, that make so light of Gods love and favour, that will for the gaining of a penny or two, or the enjoying of an houres pleasure, lose the love and favour of the Lord Almighty, and for ever

*Vse* 1. Their madnesse discovered that make light of Gods favour. Mar. 16. 16.

ever deprive themselves of his glorious presence, and plunge both body and soule into everlasting woe and misery, with the Devil and his Angels.

*Use 2.* Seeing the enjoying of Gods presence is so happy and comfortable, & to be deprived of it, is so grievous and terrible, how should we use all means to get into his favour, if we want it, and keep it, if we have it? *In thy presence is the fulnesse of joy, and in thy sight we shal see light.* And because sin thrusts men out of Gods presence, and separates between God & man, above all things take heed of sin, avoid it, and shun it, as the bane of our souls.

For the better opening and understanding of this Verse, wee must discuss two great and weighty questions, which being well considered, will make much for the clearing of this Text.

Two objections. The former is this, when *David* intreats the Lord, *Not to cast him out of his presence*, That is, his love & favour; whether a man elected, & in the favour of God, as *David*, justified and sanctified, may lose the love of God, and

and fal away, to become a reprobate & caſt-away, and ſo finally to periſh?

The other queſtion is, ſeeing *David* prayeth the Lord, *Not to take his holy Spirit from him*, whether the Sanctified gifts and graces of Gods holy Spirit, may finally and totally be extinguiſhed and taken away? theſe queſtions both be defended & affirmed by the Papiſts and their Followers, who hold that a man truly elected, called, juſtified, and ſanctified, and in the favour of God, may fall away & periſh. We hold the contrary, that a man once in the favour of God, elect, called, juſtified, and ſanctified, cannot finally periſh, nor clean be bereft of the ſaving graces of the Holy Spirit.

Now becauſe theſe two queſtions be points of great moment, and on which all our happineſſe and comfort doth hang, and only depend, therfore I will ſtand a little to prove them by the Teſtimonies of Scripture, with Reaſons and Arguments drawn from the written word of God, & remove ſome certain Objections of the Papiſts againſt the certainty of our

perſerverance in Faith to the end.

First, that place of *Jeremy*, where the Lord comforts his Elect and choſen people, is moſt pregnant for this purpoſe: *Yea*, (ſaith the Lord) *with an everlaſting love have I loved thee, & therefore in mercy have I drawn thee*: So that it is manifeſt hence, whom God loves once in Christ, hee loves for ever; and there is no time when he can be ſaid not to love them: *For as much as he loved his own, that were in the world; unto the end he loved them*: Where our Saviour Christ, to comfort his Diſciples, tells them, that God the Father loveth them that bee members of Jeſus Chriſt, even unto the end, and his love ſhall never faile them. *The gifts and calling of God are without repentance.* Now then, unleſs a man wil ſay, that God doth repent of his calling and electing men to eternall life, it muſt needs follow, that they cannot periſh whom God calls, and meanes to ſave: And our Saviour Chriſt ſaith plainly, that it is impoſſible, that any man elected ſhould periſh. Falſe Chriſts ſhould deceive the

Ier. 31. 3

Ioh. 13. 1.

Rom. 11

Mat. 24. 24.

the very *Elect if it were possible*, but that is impossible: And the gates of Hell, that is, all the power and malice of the Devill shall not prevail against the least of Gods Children to hinder their everlasting Salvation. Ro. 8. 30.

Again, this is proved, *Mat.* 16. 16. where Christ promiseth *Peter*, & in him the whole Church, *That the gates of Hel should never prevail against him*: Where Christ shews that indeed the Devil through his Temptatiõs might shew very much strength but they should then comfort themselves in this, that they should never prevail, or finally get the Victory. Again, *Mat.* 24. *They shall deceive* (*even if it were possible*) *the very Elect* Out of which words of our Saviour, we may gather, that the Elect of God shall not be seduced, and so fall away finally. Again, *Ioh.* 10. 28. Christ saith, *His sheep shall never perish*; adding this withall, *No man shall take them out of my hands*. And again, *Rom.* 8. 30. *Whom he predestinateth, hee calleth, justifieth, sanctifieth, and glorifieeh*: Therefore not fall away finally;

for he that falleth away finally, ſhall (aſſuredly never be glorified.

But admit, (as the Papiſts would have it) that a man might fall away finally, then he muſt be clean cut off from Chriſt, and have no conjunction with him before hee fall away finally: Then at the ſecond re-uniting he muſt be Baptiſed, for Baptiſm is the *Sacrament* of Inciſion, or of grafting into Chriſt: But that is abſurd, that Baptiſm ſhould bee any more than once adminiſtred; therefore a man is but once united, or once ingrafted, and cannot be re-united, and never fall. And therefore frivolous is that diſtinction of Veniall and Mortall ſins with the Papiſts. For if any ſin of the Elect ſhould be mortall, then there muſt needs bee a ſecond renewing in the Elect unto Chriſt: which is moſt abſurd to think, for the Lord worketh this but once: And *David*, though at this time hee lay languiſhing under the heat of the Lords wrath, for thoſe horrible ſins of his, Adultery and Murther; yet in this Verſe hee praies not to have it taken from

All men muſt put a difference betwixt what they feel and that they have

from him, which doth argue that he had a touch of it, even at this time of greatest extremity and misery, though he felt it not with the same measure of comfort hee had done many times before.

Secondly, besides all these plaine Testimonies of Scripture, let us consider a word or two to prove, that in regard of God the Father, and of the Son, and of the Holy Ghost, the Elect cannot perish, and finally fall away.

First, if a man elected of God to eternal life, called, justified, and sanctified, may fall away, and finally perish, then it is either because God wants love, or power to save him; but to say that God is unwilling, or unable, is meer blasphemy: Therefore all those which hee elects must needs be saved, seeing God doth both wil it, and shew that he is able to effect it: first if God be willing, and would save them, *Who hath resisted his Will?* *If God be with us, who can be against us?* but that he is most willing and able to save the Elect, it is manifest. For his Wil, *God so loved them, that he sent his Son to* Rom. 11 Rom. 8. Ioh. 3. 16

*dye*

*dye for them.* Now this is a great tryal and proof of his love & willingneſs, that he had rather ſee his onely begotten Son, that was near and deare unto him, to be hanged on the Tree, to dye the curſed death on the croſſe, to ſhed his precious bloud, & to bear the curſe of God, and helliſh torments, than to ſee any one of the elect periſh: *And this is the Fathers Will that hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but raiſe it up at the laſt day:* Ioh:6.30

Secondly, for his power, that hee is able to ſave all thoſe whom hee will ſave, it is manifeſt; God is Omnipotent, and moſt righteous, and mighty to ſave, and the Lord doth what hee will, *None can take them out of my Fathers hands which is greater then all.* And therefore ſeeing God is willing, and deſires that all the Elect ſhould be ſaved, and not only Decreed it, but ſent his Son to ſave them. Eſa.63.1. Iohn 10. 27, 28.

Secondly, thoſe for whom Chriſt dyed, & prayed that their faith might not fail, they muſt needs be ſaved, and their faith cannot faile; but hee hath

prayed

prayed for all true believers: *Father, keep them that thou haſt given me, that they may be one in me, as thou art one in me.* Now then, if Chriſts prayer be of force, and can prevail, and do any thing with the Father, (as he confeſſeth) that the Father hath, doth, and will hear him in all things, then certainly no true believer can periſh, and finally fall away. Luk 22. 32. Iohn 17

Thirdly, no true member of Chriſt can periſh, for then Chriſts body ſhould be imperfect; but every true believer is a living member of Chriſts body, and therefore cannot periſh; yea, it is impoſſible that Chriſt himſelfe ſhould periſh, as any true believer, that is truly ingraſted into his body by faith and the ſpirit.

Fourthly, in regard of God the Holy Ghoſt, who is the pledge and pawn of our Adoption and Salvation, the Seal of our Election, and doth teſtifie Gods love in Chriſt for our Salvation. Now then unleſſe wee will ſay that the Spirit of God, who is the Spirit of Wiſedom, being of the very counſel of God, & the Spirit of truth Ro. 8. 16.

that

that canot lye, that hee teſtifies untruths, that the beleever that repents, and believes in Chriſt Jeſus ſhall be ſaved, and yet he ſhall not, which is Blaſphemy, wee muſt needes confeſſe it is impoſſible: *He that is born of God cannot ſin,* (with ful conſent to death) *becauſe the ſeed of the Spirit remaineth in him.* And therefore I conclude, that the Child of God, Elected, Called, Juſtified, and Sanctified, cannot periſh, and for ever fall away; cannot become a Reprobate, and limb of the Devill, but ſhall continue to the end, & God wil finiſh the good worke of grace in him till the comming of his Son Chriſt Jeſus.

1 Ioh. 3. 9

*Vſe* 1. Papiſts doctrine againſt the nature of Faith.

This confutes that damnable Doctrine of the Papiſts, who hold all in uncertainty, yea they teach and hold that a man truly Elected, may become a reprobate, though to day a child of God, and highly in his favour, yet to morrow by thy ſins thou maiſt become a limbe of the Devill, out of Gods favour, in his diſpleaſure, damned for ever: though to day a member of Chriſt Jeſus, called, juſtified,

ſtified, and ſanctified, yet to morrow loſe all, and bee damned for ever, which indeed is the break-neck of all hope and comfort, if a man know not whether he ſhall be ſaved or not.

*Vſe 2.* Comfort unto Gods Children that grace cannot be loſt.

A marvellous comfort to Gods children, if thou diddeſt ever finde the true work of grace in thy heart, true faith, repentance, and newneſſe of life, aſſure thy ſelfe it cannot ever bee loſt, God will finiſh that he begins; yea, the eſtate of Gods children now, is better than the eſtate of *Adam* in Paradiſe before his fall; for then *Adam* ſtood by his own power, therefore might and did fall: *But we be kept by the power of God unto eternal life.* 1 Pet. 1. 5 Secondly, the eſtate of *Adam* was mutable by reaſon he had freed m of will, to ſtand or fall: but the eſtate of Gods Elect is certain and ſure, in regard of Gods eternal decree in Chriſt, his death and paſſion, and the bond of the Spirit which cannot be broken. Gal. 2. 2.

Three objections.

But there be three Objections againſt this Doctrine: that faith can never bee loſt, or an Elect child of God become a Reprobate. Firſt, that God

God is said to bee angry with his Children, and shew them his disfavour: Secondly, that they by their sinnes may cut themselves off from Gods favour, and so lose eternall life, and be damned: And thirdly other testimonies of Scripture, which may seem to prove the same.

Esa. 64. 5 For the former, *Behold, thou art angry, for we have sinned against thee*, so that seemeth, that a man in the favour of God to day, may fall out of it, and procure his dis-favour, anger, and displeasure.

*Ans.* First, that God is not angry, to speak properly, with his children, but seemeth so to bee by correcting and punishing them by judgements, and afflictions; So as a child thinks his Father is angry, because hee corrects him; so do Gods Children; and indeed such affections doe not agree to Gods nature, to be like an earthly mans.

Secondly, I answer, that this anger of God is not an effect of his displeasure or disfavour, but rather his love: And he corrects his children, not to destroy

destroy them, but to convert them, that hee may save them; as a Father his Son whom he loves dearly.

*Obj.*2. Where it is said, that Gods Children may by their sinn- breake off Gods love, yea, thrust themselves out of favour, and be for ever damned. 2. Rom. 8.

I *Answer*, it is false; for they be kept from damnable sins, & God lets their sins turne to their good, for God doth ever give them hearts to repent: The sins of the godly in themselves, deserve the everlasting curse of God, and eternall death; If so that Jesus Christ had not by his death and bloud-shedding satisfied his Fathers anger for them.

*Object.* 3. *David* praies that God would blot them out of the Book of life; therefore it seemes a man Elected may perish and be damned, for that Book is meant Gods Counsel. 3. Ps. 69. 83.

I *Ans.* That *David* doth not read that ever the wicked had their names written indeed in the Book of life, or were elected indeed; but onely because they lived in this Church, were taken for Christians, and esteemed as written

written in the Booke of Life, and therefore hee praies the Lord to blot them out: That is to make it known, that they were never written in it.

Well then, certain it is, that no one Elect Child of God can perish or be damned, but shall come to life eternall, and be saved, because the Counsell of God standeth sure, and cannot be altered.

*Instruct.* Seeing this is so, that none that is the elect child of God, can perish, what a sweet comfort is this to all the children of God? For if ever thou didst repent, & feltest the love of God truly in thy soul, and art justified, & sanctified, thou needst not fear, for surely thou shalt be saved. And this must bee a sure stay to uphold our poor soules in all dangers and temptations. Wee are as strange Mariners on the Sea; there bee great stormes and tempests, great Rockes, and Sands: The Sea is the World, the Ship is the Church, Heaven, the Haven; the Devill raiseth up many boysterous Stormes and Tempests, to sinke our poore soules into Desperation:

tion: Now then by faith wee caſt Anchor upon the Foundation of Gods Election, which cannot bee moved.

But in this place, by *Favour, Face,* and *Countenance of God,* is meant that Favour and mercy of God, whereby God gave *David* the Kingdome in the ſtead of *Saul*, advancing him to be King of *Iſrael*, and Gods Lieutenant on Earth, that God would defend him and keep him, to govern his people *Iſrael.*

Whereas *David* obſerved Gods dealing with *Saul*, a wicked King, and how God plagued and puniſhed *Saul* for his diſobedience againſt the Word of God, and thereby is warned to take heed of the ſame Judgements of God, leſt they fall upon him: We learne, that it is the duty of every man and woman, to obſerve and marke Gods dealings with others, and his juſt judgements upon ungodly ſinners, that thereby we may learn to fear the like Judgements on our ſelves, & it is a great point of wiſdom to learne to bee wiſe by other mens harmes:

*Doct.* 2. The Godly fear, when they remember Gods judgements on others.

harms: and for this end the Lord doth plague wicked & ungodly men, that his children might learne to amend: Even as wee see notorious Malefactors are hanged on a Gibbet, that others seeing their shamefull ends might beware. The Lord having punished sundry nations about his people, saith, *he thought they would have learned to fear God by their example.* Zep. 3. 19

*Vse* Well, seeing this is that God looks for at our hands, and which he aimes at in punishing wicked men, namely, that we should be warned by it, and take heed of their sins: Let us be wise and observe Gods judgements upon wicked men, & when we see a wicked man punished, a murderer, a contemner, a blasphemer, a whoremonger, or the like; then let us fear if wee live in the same sins, we pluck not down the same judgements upon us: And as *David* here calls to minde *Saul*, how he for his rebellion & disobedience was cast off from God; so let us call to mind the spectacle of Gods judgments on wicked men, & take heed of their sins, lest wee tast of their

their plagues and punishments.

We learne, that sometimes the Lord doth deprive his children of his favour, and as it were cast them out of his presence for a time: Thus we shall see, God hath spoiled men of great Riches and Honour for their sins, and brought them to extream shame and misery: Look on *Eli*, & his two sons; look on *Saul*, that wicked King, look on that persecuting tyrant *Nebuchadnezzar*, *Haman*, *Achitophel*, &c.

*Doct.* 3. Sometimes God takes away the feeling of Gods favour for a time. 1 Sam. 15 1 Sam. 3 Dan. 4. 26. Ester 3.

This should admonish all men to take heed of sin and rebellion against God, for certainly the Lord will abase all such as be proud against him, he will cast them out of his presence, make their names to rot and stink in the sight of men: *Those that honor me I will honor, but those that dishonor me, I will dishonor them*: and therefore if you would not bee dishonoured in this world, and provoke the Lord to cast you out of his presence and favour, oh then beware how you sinne and rebell against God; for if thou be as dear to God as *Eli*, which was Gods High Priest, yet hee will bring shame upon thy head. This

*Vse* 1.

1 Sam. 2. 3.

*Use 2.* Folly of worldlings described.

This shewes the madness of those men and women, who desiring to enjoy the honours, riches, and dignities, profits and preferments, they take a most preposterous and very wrong course: for how doe men seek for preferment, honour, and promotion, lands and livings? namely, by oppression, bribery, usury, extortion, and the like. Now alas, wee see, that it is a vain course, and the next way to strip a man naked of all these things, and to bring him to shame and reproach, misery and poverty; for sin brings all these things upon them.

But if you would come to honour and dignity, riches, and preferment, then seek to keep the favour of God, serve him, worship him, honour him, and he wil honour them that do so; and if thou seekest these things by wicked and unlawful means, certainly the Lord wil cast dung in thy face.

2ly. When *David* praies, *That God would not take his holy Spirit from him*, he means not the essence of the three Persons, but his gifts and graces, the vertue of Gods Spirit sancti-

fyin

fying his heart, and renewing of him: So then wee understand these words, we must understand this Objection.

*Quest.* Whether that the gifts and graces of the holy Spirit wrought in the hearts of Gods children, can bee totally and finally lost, as *Davids* words seem to imply.

For the clear answer of this question, wee must know, that the gifts of the Spirit be first temporary, for this life, or else spirituall, for the life to come: Now of the former there is no question, but the temporary gifts of the Spirit may be lost utterly.

Graces of God double.

Again, the spirituall gifts and vertues of the Spirit be of two sorts, some common to the Elect and Reprobate, some proper and peculiar to Gods elect and chosen children. Now concerning the gifts of Gods Spirit, which bee common to the wicked as well as the godly, to hear the word, to preach the word, and to do such like thing, they may be lost.

Thirdly, the gifts of Gods Spirit are such as are either essentiall to faith, and without which faith cannot

not be, or elſe the effects and fruites of Faith, which are not of the eſſence of Faith. Such gifts of the Spirit as be not of the eſſence of Faith, or abſolutely neceſſary to eternall life, the Lord doth ſometimes take away for a time: as namely, the purity of a good Conſcience, that inward peace which doth accompany it, the ſence and feeling of Gods love in Chriſt, and his ſpeciall favour, cheerfulneſſe of Spirit in praying, hearing, and ſuch holy duties, joy in the Holy Ghoſt, patience, the gift of prayer and ſuch like, becauſe the love of God, and the Salvation of the faithfull may ſtand without theſe for a time.

But to ſpeak of the ſaving graces of Gods ſanctified ſpirit, as faith in Gods promiſes, hope of eternall life, affiance in Gods mercy, through Jeſus Chriſt, love of God, his Word, & Children, theſe graces can never bee loſt wholly: true it is, they may bee leſſened, and ſometimes ſeeme to be loſt for the time; but yet certain it is, they cannot bee wholly and finally

ly loſt; They may bee as the Sun under a Cloud, and as fire raked up in the aſhes, or as the Trees in Winter; but they cannot bee extinguiſhed, loſt, and taken cleane away; but juſt as the Sun ſhines cleare, the Clouds being ſcattered, and the fire gives light and heat being ſtirred: So faith, hope, affiance, joy, comfort, peace of Conſcience, and the feeling of Gods love are renewed, and ſhew themſelves clear again.

*Vſe* 1. Comfort to the godly that cannot be loſt.

Seeing that the knowledge and ſaving graces of Gods holy & ſanctified Spirit cannot totally and finally be loſt, this is matter of endleſſe comfort to every true child of God in the time of temptation, and grievous tryall: For if ever thou foundeſt and felteſt in thy heart true Faith in Chriſt Jeſus, ſound repentance, hope of eternall life, love of God; howſoever theſe may bee much weakned, & for a time in thy ſence and feeling ſeeme to be loſt; yet they can never be taken away: Yea, if thou doſt carefully attend the meanes: as namely, the ſincere Preaching of the Word,

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administration of the Sacraments, continuall, humble, and earnest prayer, the Lord will revive them, and renew them again.

Vse 2. This must serve to instruct and direct us how to judge of them, who fall sometimes into pangs of despair, uttering words of desperation, that they are damned persons and Reprobates, and cry out thus of themselves: truely if ever wee saw in them the sound worke of Grace and true Repentance, delight in the Word, care to leade a godly life, love to Gods Children, &c. Wee are in Charity to hope the best of them, to think that they belong to God, and that they speake they know not what of themselves; for they speake according to their present sence and feeling: When as indeed in time of temptation and trouble of mind, they be like a man that is grievous sick, hee can relish no meat, every thing seemes bitter unto him, because his mouth is out of temper; but when hee comes to health, he judgeth otherwise: Even so

ſo theſe poor diſtreſſed ſouls, in their trouble and affliction they ſpeake they know not what, not as their eſtate is in truth, but as they think it to be, according to their preſent ſence and feeling.

Hence wee ſee what to anſwer to that Objection: That many men, who have made a faire profeſſion of the truth, had excellent gifts, and yet have clean faln away. So *Heb. 6. A may be enlightned, taſted of the Heavenly gift, were partakers of the Holy Ghoſt, taſted of the Word of God, and of the power of the World to come*, ſuch men notwithſtanding may fall awa y and that finall. *Vſe 3.* Heb. 6.

I anſwer, That there is nothing ſpoken there of the true Worke of Grace and Sanctification, of ſaving Faith, ſound Repentance, hearty Obedience, and a new life, but onely of ſuch common gifts as may befall a Reprobate; and therefore Saint *Iohn* ſhewes the cauſe why they fell away, Namely, they were never true and lively members of the Church, or of Jeſus Chriſt, never truly ingrafted

into his Mysticall body; they had knowledge, and were enlightned, tasted of the heavenly gifts and graces of Gods Spirit, and had some glimmering of the joyes of the life to come, which the Childe of God enjoyes; but the sound work of grace, a renewed heart, faith, repentance, obedience, and a sanctified life was ever wanting, they were but Hypocrites,

1 Ioh. 2. 19. *They went out from us, but they were not of us, for if they had been of us, they would have continued with us.*

And therefore it behoves us all to take heede, that we content not our selves with the common gifts and mercies of the Holy Ghost, which a Reprobate may have: For it is certain, that excellent gifts will not availe a man to salvation, unlesse there bee the true work of Grace, saving Faith, sound Repentance, and hearty Obedience.

Mat. 7. 21

VERSE

## VERSE 12, & 13.

*Reſtore me to the joy of thy ſalvation, & ſtabliſh me with thy free ſpirit. Then ſhall I teach thy waies unto the wicked, and the ſinners ſhal be converted unto thee.*

Part of the verſe

IN theſe words are contained an earneſt Prayer of *David* unto God, for the renewing of Gods mercy, and feeling of his love again in the 12. *verſe*. In the 13. *verſe* hee uſes a reaſon to move the Lord thereunto: Namely, that if the Lord ſhall receive him into favour againe, and teſtifie his love unto him in the pardon of his ſinnes, then hee will not bee unmindfull of Gods dealing with him, but become a Preacher and Proclaimer of God mercy unto others, to draw them to God, in ſhewing what God hath done for his ſoule; and ſo, that by the example of Gods mercy to him, others ſhould be wonne.

In the 12. Verſe, he makes a two-fold Petition unto God: Firſt, for the former feeling of an aſſurance of

Gods love and mercy for the pardon of his ſins. Secondly, that God would uphold him with his free Spirit, ſo as now being delivered out of the curſed thraldom and ſlavery of ſin, he might cheerfully and freely ſerve the Lord, and run the way of his Commandements.

*Reſtore me to the joyes of my ſalvation.*

No joy can comfort mans ſoul but the joy of Gods ſalvation

AS if hee ſhould have ſaid, O Lord my God, I acknowledge and confeſſe, that all the while I ſerved thee, and lived in thy feare, led a holy and godly life, and kept an upright heart, that I found wonderfull and exceeding joy in the aſſurance of thy love, and mercy in Chriſt for my ſalvation; but ſince I rebelled againſt thee, and wilfully brake thy holy Commandements, I have deprived my ſoule of that heavenly comfort and conſolation, and felt terrors and griefe, feares and cares, & exceeding vexation: Now mercifull God, I humbly intreat thee to reſtore mee againe to thy joy and comfort, to aſſure me of thy love and favour, that thou

thou art graciously reconciled unto me, that I may receive my former comfort: and not onely that, but because I see how weake I am, and have no power to stand without thy help and grace; I humbly intreat thee to stay and strengthen me, to establish thy grace in me, and so to uphold me in thy obedience, that I may freely and heartily obey thee all my daies.

*Doct.* 1. Fruit of sin described. *Note.*

The child of God truly called, justified, and sanctified by Gods Spirit, if he once fall against God, and provoke him to anger by his wilfull disobedience, doth feele exceeding anguish and sorrow of heart, great griefe and trouble of mind, fears and cares, lest the Lord should reject him; so that there is a Hell in his poore soule and wounded Conscience, till he be againe reconciled to God by Faith and Repentance. So long as *David* walked with God in uprightnesse of heart, hee had exceeding great joy and comfort in the Lord his God, was assured of his love for pardon of his sins, and eternall salvation; but when hee fell to Adultery

and Murther, and so rebelled against God, it is wonderfull to see into what a Gulfe of misery hee plunged himselfe, what feares and cares, what doubts and troubles did vex his soul, and wound his conscience. Even so it is with all the godly, while they have a care to fear their God, serve and please him, and keep an upright heart before the Lord, leade a godly and Christian life, they feele and find in themselves exceeding joy, and wonderfull comfort, with assurance of Gods love in Christ for their salvation: But if at any time they break out to sin, and rebel against God by wilful disobedience, then they shall finde an Hell in their Consciences, Troubles, Teares, and Cares for the time. Who can tell what feares and cares *Peter* felt? in what griefe and sorrow of heart hee was in, when cowardly hee denyed his Lord and Master? it cost him many a bitter tear. The reason of this doctrin is, because all peace and comfort to a poor soule springs from the sence and comfortable feeling of Gods love in Christ Jesus

Luke 23

Jeſus for the pardon of ſin and eternall ſalvation; and therefore when that is loſt, alas! what peace or comfort can they have? Secondly, they doe by ſuch wilfull ſin and diſobedience grieve the Spirit, and make the Holy Ghoſt ſad with them; and ſo do what they can to expel the Spirit of God in them. Now where the Spirit of God is made ſad and grieved, how can there be any true joy?

Seeing there is ſuch ſweet comfort in a godly and Chriſtian life, while we walke with God, and ſerve and pleaſe him in Spirit and Truth; and when men ſin and rebell againſt their God, they pul down upon their heads ſuch woeful miſeries, troubles, and cares: How ſhould this make every man exceeding careful of ſin, which brings ſuch woful miſeries and judgements unto our ſoules, ſuch torments, fears, and cares. *Vſe 2.*

*To the joy of thy ſalvation.*

AS if hee ſhould have ſaid, O Lord my God, when thou didſt aſſure me again of thy love and

favour for the pardon of my sinnes and eternal salvation, I had exceeding joy therein: Now I do humbly intreat thee to restore it to me again.

*Doct. 1.* Favour of God is a christians chiefest joy.

Hence mark what is the thing the children of God do most desire, and crave at Gods hands, & wherein they doe most rejoyce: namely, in the favour of God, & assurance of his love, in, & through Christ Jesus, that they know that God is graciously reconciled unto them, that they be in his favour, & shall never perish, but shall everlastingly be saved. *David* was a King, and wanted no temporall commodity, pleasure, or delight whatsoever, wherein worldly men rejoyce, but hee conceived no kind of joy at all in these things, to be out of Gods favour: And therefore praies unto God for the feeling of the true joy, and that is, of *His Salvation*, & that will minister unto him matter of true rejoycing indeed. (alas) most men being carnal, desire riches, honour, pleasure; *But Lord, let me see thy loving countenance, my favour & grace*; & that shall do me more good

Ps. 4. 6, 7

and

& comfort than all the things in the World. The poor Publican beggs for this: *Lord be merciful to me a sinner.* So *Paul* professeth of himselfe, that he esteemed of all things but as dung in comparison of Christ Jesus, and the favour of God in him: And the reason is plaine, because if a man had all the World, and wanted the love and favour God, and was in his displeasure, and under the curse of God, what good could it do him? Even as if a Subject should have ten thousand pounds, and yet the King cannot abide or endure him, but seekes his death. And therefore the Child of God, if he were asked, what is the thing he most desires in all the World, would answer, Mercy, and the love of God in Jesus Christ: Hee would despise Honour, Lands, Livings, Gold Silver, Pleasures, and Delights, and prefer one dram or scruple of mercy, and the least drop of Christs blood for salvation before all the world.

Luk 8.
Phil. 2. 8

Mat. 23. 26.

Ps. 23. 1, 2.

This may serve to reprove thousands in the world; carnall men and women

*Use* 1. d

women, so they have the World at will, and may live at ease, eat, drinke, and be merry; they feele no want of Gods mercy, no neede of Christs Bloud; they esteeme not Gods Favour & love; desire not reconciliation, but say; *who wil shew us any good?* Well, didst thou never feele the want of Gods kindnesse and mercy? no hungring and thirsting after Jesus Christ and his righteousnesse? it is openly manifest thou dost not belong to God, thou wast never yet truely humbled.

Let this Doctrine admonish us all to labour with our hearts, to bee affected with this: Namely, to esteem more of Gods love and Favour, & assurance of his mercy, than all the World, let us desire it more, let us rejoyce more in it: So as if the question should be asked, what is the chiefest thing that thou dost most desire and affect, & what thou dost most delight & rejoyce in, of all the things in the World, wee may be able in truth to answer, and say with feeling and comfort, I desire nothing more

under

under Heaven, than the mercy and love of God in Chriſt Jeſus, to bee in his favour, to be reconciled unto his Majeſty, and with *Paul*, to eſteem all things but dung in compariſon of that. And till this be found in us in ſome meaſure, wee can never finde true comfort to our ſoules, and bee aſſured that wee have true ſaving Faith in Chriſt: For this is a certain ſigne and note of an humble and believing heart, to hunger & thirſt after Gods mercy in Chriſt, and to eſteeme more highly of the leaſt drop of Chriſt his precious blood for our ſalvation, than of the whole World if it were offered unto us.

Wee muſt labour to manifeſt this our earneſt deſire and great accompt of Gods mercy, by uſing all bleſſed meanes to attaine unto it: Wee muſt repent and bewaile our ſins, leave and forſake them: Wee muſt imbrace Jeſus Chriſt by faith, and cry with teares unto God for mercy, *Knocke, Seeke, Aske*; and let us do as the men of *Tyrus* & *Sydon*, when *Herod*, took a grudge againſt them, and intended to make war upon them, they came

*Vſe* 3.

Mat. 7. 7
Act. 3. 10.

all with one accord, & beſought *Blaſtus* the Kings Chamberlaine to have peace. So let us go unto Jeſus Chriſt, the true Peace-maker, deſire him to ſpeake to God the Father for us; ſo that there may bee an everlaſting peace.

*Doct.* 3. The ſtate of Gods Children is not alwaies alike.

When *David* prayeth, that God would reſtore unto him *The joy of his ſalvation*, and thoſe ſweet comforts hee was wont to feele and finde in Gods mercy, and feeling of his tender love in Chriſt, wee learne that the eſtate of Gods Children is not alwaies alike, full of joy, and comfort, and gladneſſe; but ſometimes full of griefe, and miſery, and cares, and troubles: For the deareſt children of God, who are repleniſhed with the greateſt meaſure of joy and comfort in the feeling and aſſurance of Gods love in Chriſt, when as the Lord leaves them to fall into ſome ſin againſt Knowledge and Conſcience, they ſhall find not onely a great decay, but an utter loſſe of joy and comfort for a time. Thus it was with *David*, who though hee was

was a man after Gods owne heart, enriched with great blessings, & spirituall mercies, most dearly beloved of God, sanctifiedin great measure, yet now having fallen into these two filthy sins of adultery and muther, see how he is perplexed in great distress, and trouble of mind; and how the feeling of Gods mercy, and joy in Gods Spirit seemed to bee cleane lost. So it was with *Peter*, and so it is in every child of God. Didst thou ever sin against knowledge and conscience since thou wast converted thou shalt finde then a wonderfull deadness of heart, trouble & vexation of mind, and feeling of Gods anger, with the loss of comfort for a time. Luke 23

Seeing sinnes against Knowledge and Conscience, wound the soule exceedingly, and also deprive us of the peace and comfort, and joy of Gods Spirit, and bring terrors, fears, and gripings with them: let us, avoid all sin, so especially avoid sinne against knowledge and conscience, and labour in all good things in all places, and at all times, to live and wlk *Use 2.*

walk so upright with God, that thou never hurt or wound thy conscience though thou mightest get the greatest gaine, honour or pleasure; yet if it be sin, and that against thy knowledge,& conscience,ablior it, fly from it, commit it not, if thou lovest thine owne soule: For if sins of ignorance shall not escape punishment unlesse men repent, much more sins against knowledge and conscience: for these provoke the Lord exceedingly to turne away his favour from us, draw down his judgements upon us, wound our consciences, deprive us of the feeling of Gods love & favour, bring trouble of mind, and a wounded conscience: O then would you enjoy this great blessing of peace of conscience, which is a continuall Feast? would you bee loath to lose the feeling of Gods love,and comfort of his holy Spirit? Avoid all sins, but especially presumptuous sinns against Knowledge and Conscience, they wound and hurt us, especially depriving us of all peace and consolation.

Vse 5. If the Lord should at any time leave

leave us to ſinne, even preſumptuous ſins againſt Knowledge and Conſcience, which is a fearfull thing, yet let us not deſpair with *Cain*, and ſay, *Our ſins are greater than can be forgiven*; but fly to Gods mercy, and there ſeeke to renew Gods love againe, intreating the Lord to reſtore unto us the joy of his ſalvation, and then wee may obtaine the favour of God again, and renew the feeling of his love: let us truly repent and bewaile our grievous and hainous ſins, ſeek earneſtly for grace and pardon, and give the Lord no reſt at all, till we find that he be reconciled unto us in Chriſt Jeſus.

*Doct.* 4. Pardon of ſin the ſoundeſt joy.

Marke (I pray you) what was the ſpecial thing wherein *David* the holy ſervant of God, did rejoyce, not in gold or ſilver, nor in pleaſure, and carnall delights, not in lands, and livings, nor in his Kingdome; but in the ſalvation of God, in his love, in pardon of his ſins, and ſalvation of his ſoule: ſo as hence we learne, that there is no true joy in any other thing in the world, but onely in the

*Phi.* 3. 7, & 8.

*Lu.* 10. 20.

mercy

mercy of God, and the ſalvation of our ſoules.

And indeed what other joy can be? for though the Lord ſhould beſtow on us all things which hee hath made, with abundance of the things of this life; yea, though with *David* we might command a Kingdome, yet unleſſe withall we have this comfort, that we are at peace with God, and have our ſins pardoned, (alas) they would all prove unto us, as *Iobs* friends, *miſerable comforters*: but poore ſoules, many know no other comfort, but ſuch as ariſes from temporall things, as gold, ſilver, &c. wherein they differ not from Beaſts, which have their delight as well as they, in thoſe things which are fitting and agreeable to their Nature.

Seeing *David* places all his joy and ſpirituall rejoycing in the Salvation of God, that is, in the pardon of his ſins, in the feeling of Gods love, and in the Salvation of his ſoule, therefore it ſhewes that there is no other cauſe of ſound joy but in this alone, ſo that if we have this, we have great cauſe

cause to rejoyce and be glad; but if this be wanting, either wee had never the feeling of Gods Love, nor assurance of salvation, or else have lost it, and therefore should use all blessed meanes to attaine unto it againe, for wee cannot have one dramme of saving comfort, and true joy, but only in the favour of God, and the assurance of his love for our salvation

*Vse 2.* This shews that all the joy of wicked men in all their sports & pastimes, is no true and solid joy, but a carnall joy, a swinish joy: For how can the heart of that man or woman rejoyce, which knowes not whether God loves them, or hates them, whether they shall be saved or damned, what joy can they have? It is madnes rather then joy & mirth, *David* saith that the wicked men joy in thir *Corn, Oyle, Wine*, outward, worldly & tempor of all things; but he desires the loving countenance of the Lords favour and graces, which shal make him joy more than all they in their pomp and vanities: And when it will cause him to lye downe in rest, peace and safety:

safely: wheras the joy of wicked men is gone in a moment, utterly lost, and past recovery for ever.

*And stablish me with thy free Spirit.*

2. Part of the verse

THis second part of the Verse containes a prayer to the Lord for a new mercy; Namely, the blessed grace of corrobor ation; to bee strengthned in grace and obedience, and kept from sinne by the grace and Spirit of God in time to come: As if he should have said, O Lord my God, I do not only pray for the pardon of my sins past, which are many and great; but I doe humbly intreate thy divine Majesty to give me power, and to strengthen me against the like evills in time to come: for I know my weakness, and the wickedness of my heart to bee prone to all sinne by Nature; and if thou shouldest pardon my sinnes past, and not prevent and keepe me from sinne in time to come, I should easily mar all, and run head-long into all sinne, and therefore I beseech thy Majesty, stablish and strengthen me with grace from thy holy Spirit, that I may

*Note*

serve

ſerve and pleaſe thee all my daies with a willing and ready heart.

*Stabliſh me.*

THeword ſignifies properly, to under prop and ſhore up ſomething that is weake, declining, and ready to fall.

Hence learne, that even the beſt of Gods Children, that have the greateſt graces, and bee ſtrengthned in Faith, yet if they be left unto themſelves, alas, they be as weake as water, they be not able to ſtand againſt the leaſt aſſault and temptation of the Devil. This *David* felt and found in himſelfe, and confeſſed his wickedneſſe, and deſires the Lord to eſtabliſh and uphold him, to ſhore him up by the grace of his holy Spirit. *Peter*, who ſeemed to be a valiant Champion, and defied his enemies, and vowed he would rather die than deny his Lord and Maſter Chriſt Jeſus, yet being left to himſelfe, how fouly did he fal, and cowardly deny him three times in one hour, at the voice of a little Girle? ſo all the falls and infirmities of Gods Children, though

*Eoct.* 5. Man weak leing left to himſelf. Ex. 15. 34. Ie. 13. 24 Pſ. 78. 49 Ex. 9. 27. Iud. 3. 12. Mar. 22. 45. Heb. 6.

though never so wise as *Solomon*, strong as *Sampson*, righteous as *Lot*, holy as *David*, doth prove this to bee true: And *Paul*, though hee was a blessed Vessell of mercy, greatly enlightned and sanctified, cryes out, Ro.7.24. *O wretched man that I am*; and fears the great corruptions of his heart. The child of God may be compared to a staffe in a mans hand, so long as thou dost stay it and hold it, it will stand upright, but pull away your hand, downe it will of it selfe. Even so do we stand, while the Lord doth stay us and uphold us, but if he take away his hand, and leave us, downe wee goe. Wee bee like a little Infant that is in the Nurses hand, so long as she holds it, it will go, and move, and stand, but if shee pull away her hand, it falls, and takes a knock. As God is the Author of all grace, & first Fountain of all mercy; hee alone can turne the heart, work Faith, Repentance, and Obedience: For it is God alone that must give the second grace, namely, corroboration, continuance in grace, or grace to continue

tinue in faith and obedience.

This confutes the Doctrine of the Papists, which hold that a man having grace from God to believe and repent, can merit at Gods hands grace to continue, that God should *ex condigno*, give him grace to continue, and that a man being once just, can make himselfe more perfect; but *David* doth here confesse that all is of God. *Vse 1.*

This serves to reprove them who trust too much on their owne power and goodnesse, relye upon their owne Wisdome, Knowledge and strength: When once they get a little knowledge and tast of the Word, oh they thinke themselves sure and well, they feare no danger, they defie the Devill: so long as they say their prayers and serve God wel, they hope God will keep them, and so are secure and careless: but of men these be in greatest danger, that least fear, danger: look on *Peter*, he was never more weake than when hee thought himself most strong: *I said I shal never be moved; but thou turnedst away thy* *Vse 2.* Esa. 30. 6 1 Cor. 10.

*face and I was sore troubled. Pride goes before the fall.*

How should this make every man to fear himselfe, to suspect his owne weaknes: *Blessed is the man that fears alwaies, but he that hardneth his heart shall fall into destruction or evill*; where *Solomon* sheweth, that a man that doth fear himself, and his own weakness, is happy; but he that is secure, and trusts in himselfe, shall certainly fall into evil. The secure sinner, that fears no danger, is the greatest sinner; And therefore not knowing our own weaknesse, how unable we are to stand of our selves, or to do any good at all, except the Lord endue us with his holy Spirit: it must bee a meanes to make us relye upon the Lord, and pray unto him, that he would uphold us in integrity, faith, obedience, and in true repentance: for if *David, Peter, &c.* did fall, whither then shall we fall, if the Lord doe but a little leave us to our selves?

VERSE

## VERSE 13.

*Then shall I teach thy waies unto the wicked, and sinners shall be converted unto thee.*

*David* to his petition joynes promises.

*David* in this verse doth profess unto the Lord, that if he shall deale thus graciously with him, to pardon and remit his great and grievous sins, and to receive him again unto his love and favour, that he will not bee unmindfull and unthankfull for so great a mercy; but hee will become a Preacher, and proclaimer of Gods mercy to others, and labour to turne many to God by true repentance.

Part of the verse

In this Verse we have two parts: first, the promise which *David* maketh unto the Lord, and the duty hee vows unto him: namely, *I will teach thy waies unto the wicked.* Secondly, the issue and blessed effect: Namely, this, that by his example many poore sinners shall repent, and come to God for mercy.

*Then shall I teach.*

*Sense.* THat is, after I shall find, and feele thy mercy bestowed upon mee, I will, like a Vessell of mercy, draw it out to the good of others. *I will*, that is, I that have fallen, & sinned so grievously, & transgressed thy Commandements, will teach and publish how mercifull, good, and gracious thou hast been to me, and to my soule, and will speak outof the sence and feeling of mine owne conscience.

*Thy waies.*

BY the waies of God here, is meant that course and manner of dealing which the Lord taketh with sinners, when they doe truely repent: Namely, that hee is most ready and willing to embrace them, & shew mercy unto them, when they shall acknowledge and confess their sins, bewail them, beg the pardon of them, and seek to him for mercy.

*Doct. 5.* The goodness of God towards our selvs must be made known.

Seeing *David* doth here professe that if God shall deale thus graciously with him, that then he will be a proclaimer of the same mercy to others: We learne, that it is the duty o

of every one to shew unto others what God hath done for his soule: when God is good & gracious unto vs, we must still bee ready to acknowledge the same unto others, thereby to draw them on likewise to a manifestation of the truth, and to seek for the same favour & grace at Gods hands. *Mat.* 5.16: *Let your light so shine before men, that they seeing your good works, may glorifie your Father which is in Heaven.* Thus the Spirit of God in the Scriptures remembreth the righteousnesse of *Noah*, the faith and obedience of *Abraham*, the patience of *Iob*, the chastity of *Ioseph*, the meeknes of *Moses*. And Christ himselfe doth testifie of the graces of God that shined in *Iohn Baptist*, *that he was a burning and shining light*, *Ioh.* 5. Thus the Apostle *Peter* testifieth, 1 *Pet.* 2. *Have your conversation honest amongst the Gentiles, that they which speak evil of you, as of evil doers, may by your good works which they shall see, glorifie God in the day of visitation.* 1 *Cor.* 9.v.11, 12. 2 *Cor.* 8. 1, 2. *Rom.* 4.11.13.

We learne hence ever to be ready *Use 1.*

to make knowne unto others what God hath done for our ſelves, if ſo they may further Religion, or provoke others to godlineſſe, or bring glory to God. God is not aſhamed of us, to be called our God, and to doe us good: let us then never bee aſhamed to acknowledge his love unto us; for it were a fooliſh modeſty in us to conceale thoſe things which ſhould be uttered. There was a time indeed when Chriſt would not have himſelfe, or his workes knowne, but that was when that knowledge might hinder him and his Preaching. But *Mat.* 10. 27. hee commanded his Apoſtles to ſpeake that in the light, which he had told them in darkneſs; and to preach that on the houſe tops, which he had told them in the eare; for now would Chriſt have himſelfe publiſhed abroad. And thus we ſee how to behave our ſelves in reſpect of Gods gifts; we muſt not be aſhamed to confeſſe them, but declare them.

*Doct.* 2 Thankfulneſs required

Seeing *David* here profeſſes unto the Lord, that hee will not be unmindfull and unthankfull for his mercy

mercy ſhewed unto him, but will to the uttermoſt of his power, praiſe God for it, and ſhewes his thankfulnes, in drawing others to God. Hence we learne, that it is the duty of all the children of God, that they ſhould labour with their own ſoules, to bee thankfull unto God for every bleſſing hee beſtowes upon them, to bee mindfull of it, to praiſe God for it, and to ſhew it in doing good to others: It is all the Lord lookes for at our hands, to acknowlenge his love and Kindneſſe, to bee thankfull for it, and when we ſhall be truly thankfull for a benefit received, it is an excellent meanes to move the Lord to beſtow a new bleſſing upon us; as we ſee, if a poore man receive a ſmall favour at our hands, and ſhall bee thankfull for it; we will ſay hee is worthy to have a good turne, it is well beſtowed, I ſee hee is thankful for it. So when the Lord beſtoweth a benefit upon a man, and ſees hee is thankful for it, and ſpeakes of it to the honour of God, the Lord is moved thereby to beſtow another, but

Phil. 4. 4
Ex. 18. 10.
Pſ. 126. 1
Gen. 14. 19.
Pſ. 32. 22
Pſ. 32. 1

be that is unthankful for the old, is not worthy to receive new.

Hast thou receiv'd any special favour, blessing, or benefit of God? know it is thy duty to be thankful for it, to acknowledge it, to speak of it, and to praise God for it. *Rejoyce yee righteous in the Lord, for it becomes upright men to be thankful.* Ps.33.1. It is commonly & a most fit thing; & *David* calls upon his soule oft-times to performe this duty: *Praise thou the Lord, O my soul, and all that is within me praise his holy name: praise thou the Lord O my soul, and forget not all his benefits.* Ps.103.1.

And above all other mercies, let us blesse God for his love in Christ for the pardon of our sins, as *David* doth here, and *Ps.*103. *Forget not all his benefits, who gave thee pardon of thy sins, and forgave thee al thine iniquities.* And therefore let us remember this duty, and think more seriously of Gods blessings and benefits bestowed upon us: The greatnesse of them, and number, and continuance of them; and so labour in some measure to be thankful unto God, and especially

especially for the pardon of our sins in Christ Jesus: And withal, let us shew it in doing what good we can unto others.

Let us shun that foule sin of unthankfulnesse to forget Gods blessing, and passe over his mercies: Let us not be like the nine Lepers, who not one of them return'd to praise God, onely the poore *Samaritan*, finding himselfe cleansed, came to blesse God for it: So let us take heed that wee be not found in that number who forget Gods favour: The Lord hath been good unto us, washed and cleansed our soules in Christs bloud, let us returne unto God, let us confesse it to his glory, and with *David* call on our soules not to forget the benefits of the Lord. *Vse 1.*

It is a note of an unthankfull heart to obtaine a benefit, and not to acknowledge it: praise is comely, and well becommeth the Saints of God: The want whereof taketh away the comfort and sweet fruite of Gods blessings from us. It is a great offence to be unthankfull unto men, but far

greater unto God, by whom wee live, move, and have our being. And therefore let us learne, that whensoever we have obtained any favour, or blessing at Gods hands, be it concerning this life, or the life to come; Let us thankfully returne the Calves of our lips unto him; and let us never shew our selves more ready to aske, than we are willing to praise the Lord when hee hath granted the request of our lips.

*Doct.* 3 Fruit of Faith to seek the good of others.

It is a speciall fruite of Faith, and unfeigned repentance, to convey grace unto others, to shew what God hath done for our soules, and to draw out the blessings which God hath bestowed upon us to the good and benefit of others. The Prophet *David* calleth all men unto him: and makes his speech: *Come* (saith hee) *I will shew you what God hath done for my soul*: And the elect are called vessells of mercy, because they being themselves filled with the mercy of God, they should draw out the same good Liquor for the comfort of others. St. *Paul* saith, *God had mercy on*

Ps. 66. 6.

*him*

*him, that he might ſhew mercy unto thers.* The child of God is not like unto churliſh *Nabal*, to ſay: *Every man for himſelf*, and keepe all for themſelves; but they be pitifull and bountifull; yea, and (to their power) helpfull unto others.

Pſ. 119. Gal. 3. 2Cor. 1. Eſ. 38. 1. Lu. 22. 2

This may ſerve to comfort thoſe who have been carefull for the performance of this duty, that have been carefull to make others partakers of the ſame comfort they have reaped themſelves. It is a bleſſed thing indeed, when men have endeavoured to their power to benefit others, to exhort them, to admoniſh them, to comfort them, and in all things to have ſought their good. Oh what a wonderfull conſolation and comfort ſhall this be unto us when wee leave this world, & go the way of all fleſh, to remember wee have ſought the good of others. *Dan.* 12, 3. *They that turn many to righteouſneſs, ſhal ſhine as the Stars in the Firmament.* Luk. 12. v. 43. *Bleſſed is that ſervant whom his Maſter coming ſhal find ſo doing:* We ſhall find more comfort of heart,

*Vſe* 1.

and joy of Conſcience, when wee depart this life, that we have been faithfull in that little committed to our truſt, and made others to partake of it, than if we had great abundance of earthly bleſſings.

*Vſe 2.* This may ſerve to reprove that common conceite in mens mindes, that ſo long as they doe well themſelves, they need no care how others do: whether they ſink or ſwim; and therefore they keep all to themſelves, never look to benefit others, like a covetous and fooliſh *Nabal*, part not with a bit to *David*: So theſe keep al for themſelves, by no meanes ſeeke to draw out the graces of God for the good of others. But is is impoſſible for any Chriſtian man or woman, who hath taſted truely of the mercy of God for his comfort, and the work of grace, but he muſt communicate the ſame to the good of others, and indeed they are never ſo profitable as then: As we ſee Spices
Iſ. 38. 19 though never ſo ſweet and ſavoury, are not commendable untill they bee rubbed and chafed: And therefore let us

us remember to practise this duty, to help others, and instruct them, and communicate our knowledge, comfort, experience, and judgement even to the good of others.

When *David* saith, hee wil teach, not his own waies, but Gods, namely how the Lord dealeth with penitent sinners, wee learne what is that the Minister of the Word ought especially to teach poor sinners: namely, *The waies of God*, That is, how God deals with poor sinners: Namely, that he is most willing to embrace them, and pardon their crimes, if they will unfeignedly repent. Christ was exceeding plentiful in this kind of Teaching; howsoever he did sometimes declare and pronounce judgement to impenitent sinners, yet it was his usual course to preach Gods infinite mercy to all such as would repent; to invite them, to perswade and allure them to turn to God.

*Doct.* 4. What doctrine Ministers ought to teach.

Mat. 12. 18.

Ro. 12. 1 2 Cor. 5. 18.

Well then, this may direct all such as the Lord hath called to Preach his word, to take this course, that howsoever they may and must pronounce

*Vse* 2.

nounce Gods judgements againſt impenitent offenders, yet they muſt preach Gods infinite mercy in Chriſt to all that will repent; and ſhew how ready the Lord is to ſhew mercy to all them that confeſſe and acknowledge their faults, and bee weary of them, and deſire pardon: For ſure it is, that if there bee any ſparke of Grace in mens hearts, when they ſhall heare of Gods abundant mercy in Chriſt, that the Lord ſtandeth at the doore and knocks; that the Lord, like the Father of the Prodigall Child, will meet us in the mid-way; It muſt needs, if there bee not a heart of ſteel, make our bowels erne, and for ſhame to ſeek unto the Lord.

Rev. 3.
Luke 15

And it was *Pauls* manner to intreat men that they would bee reconciled unto God, to beſeech them in his name with love and kindneſſe, with teares, and prayers, to pray them, to intreate them, to beſeech his hearers: And wee ſhall finde that churliſh, rough, and harſh dealing, great words, and thundering Speeches,

Speeches, be not alwaies the beſt to winne mens ſoules: But when wee ſhall with a milde and loving ſpirit intreat men, and beſeech them to repent and turne to God, it muſt needs affect them.

It muſt ſtirre their hearts up to a moſt careful and attentive hearing & liſtning to the Word of God. For a man cannot perceive and know the waies of God by nature: No, by nature we conceive of God as a terrible Judge and angry God, and flye from him as *Adam* did, and therefore wee had neede to have the Word of God preached and taught unto us, and bee inſtructed in the waies of God, how the Lord our good God hath ſhewed mercy unto great ſinners, and will to us if we can repent, and ſeek unto him. For the Lord muſt draw us by his mercy, elſe wee cannot come at him.

*To the wicked: And ſinners ſhall be converted unto thee.*

Doct. 5. Ignorant are to be taught the waies of God.

THat is, impenitent ſinners, ſuch as live in ſin without repentance. Hence marke who had need to bee taught

taught in the waies of God, namely, poore sinners, that live and lye in sin, even the lost sheepe of the house of *Israel*; and such as sit in darkenesse, & in the shadow of death, such as never heard of God, or Faith, or Repentance, &c. Such poore souls had need to be taught the waies of God.

*Vse* 1. This may admonish all those that be set over Gods people, Magistrates, & such as have power in their hand, to provide that such poor ignorant people as want the means, may bee taught the waies of God. *How shall they call on him, on whom they have not believed? how shal they believe on him of whom they have not heard? how shal they hear without a Preacher? And where prophecying fails, the people perish.* And it is said of our Saviour Christ, that when he saw the people as poore sheepe having no Shepherd, hee had compassion on them, and his bowels earned towards them. Oh that the bowells of all such that have charge to look unto it, might earn for the poore soules of this Land, to provide for them the bread of life.

Ro-10. 14. Pr.29. 18- Mar 14.

The

The chiefe cauſe why men live in ſin, be ſo vile, wicked, and unclean, is becauſe they be not taught the word and waies of God: it could not be if they were taught and inſtructed, that they ſhould be ſo vile and wicked, ſo ignorant, prophane, irreligious, and ſuperſtitious: But where viſions faile, the people muſt needs periſh.

And therefore thoſe that ſeeke to take away teaching and preaching of the Word of God, of what ſpirits are they? *David*, he thinkes it the onely way to bring men to God, to convert poor ſinners; and therefore to take it away, to root out the Miniſtry of the Word, and meanes of our ſalvation, what is it elſe, but to caſt away the ſoules of the people? to famiſh them, to pine them, and to ſtarve them? And therefore let us pray unto God, throvgh Chriſt Jeſus, that the Lord of the Harveſt would ſend forth painfull labourers into his Harveſt. Mat. 9.

The ſecond part of the Verſe ſhewes the fruite of this duty, that *David* will perform: namely, that hereby 2. Part of the verſe

hereby, by this Doctrine, and his example, many a poor sinner shall bee converted unto *God*.

Doct. 9. Conversion of a sinner is GODS Work.

In that *David* here promiseth to himselfe this Use and Fruit, that hee shall be by his preaching & example, a means to bring others to God, Hence we may learn a gracious comfor fot al godly Ministers of the word, who labour both by Life & Doctrin to win others; that if they shall bee painfull in teaching, & carefull to live a godly life, they shall certainly find the blessing of God upon their labours, to the converting of sinners, and saving of souls. Ier. 13. 22. *If I have sent these Prophets, and if they had stood in my counsel, and declared my waies unto my people, then they should have turned them from their evil waies, and from the wickednes of their own inventions.*

Where the Lord shewes, that all such as be the true Prophets of God, stand in his stead, teach his waies, they shall see the blessing of God upon their Labours: And the cause why men convert not soules, is because they

they were never ſent of God, and doe not teach Gods waies, and ſtand not in his ſtead: or elſe becauſe though they teach the truth, yet their lives be vile and wicked; they pluck down with one hand that they build with the other, and deſtroy that in life which they teach in Doctrine.

Hence marke the reaſon why ſo many great and learned men, of excellent Gifts, Wit, and Learning, do not convert many ſoules unto God: becauſe they either teach not Gods waies, but their owne waies, their wit, eloquence, and devices; or elſe though they teach well, yet they live ill, and ſo cauſe their Doctrine to be leſſe regarded, and weaken the power of it by their ſinfull life; and it pleaſes God in his great mercy, to uſe the labour of his poor ſervants, who dare not utter nor ſpeake their own word, nor ſeek themſelves, but Gods Word, in plaine evidence and ſimplicity, and live according to their teaching, the Lord doth bleſſe their labours, for the converſion of ſinners and ſaving of poor ſouls.

*Ver.* 1.

*Use* 2. It might admoniſh all thoſe, who either teach their owne waies by painted eloquence, toyes, or tales, or elſe though they teach the truth, that they joyne with it a godly life, elſe they may be long enough ere they do any good; and if they would convert ſinners, let them firſt be converted: *When thou art converted, ſtrengthen thy brethren*, and let no ſuch careleſs Miniſters wonder that God gives no bleſſing to their labours, ſeeing they faile either in teaching Gods Word truly and plainly, or elſe in life they live wickedly and ungodly. One *Achan* is enough to infect a whole Family, one *Ionas*, a fugitive ſervant of God is able to endanger a Ship, and the whole company it. So one ſinne is able to deſtroy the ſoul of man; Oh then what will a world of ſins do, which we daily and hourly commit againſt our Creator!

Lu. 22. 23.

VERSE

## VERSE 14.

*Deliver me from blood, oh God, the God of my ſalvation, and my tongue ſhall ſing joyfully of thy righteouſneſſe.*

IN this Verſe, yet once again, *David* returnes to intreate for mercy and favour at the hands of God, that hee would pardon his great and grievous ſins, yea, his bloudy ſins; and that God would in mercy deliver him from that puniſhment which was due unto him for the ſame; for hee intreates the Lord to deliver him from bloud, that is, his heynous and capitall ſinne of murder, and ſhedding that innocent blood of *Urias*, his faithful ſervant, and many others with him, ſo alſo the puniſhment due for it.

*David* cannot ſatisfie himſelf in ſeeking mercy for his ſins.

1 Sam. 11

This Verſe containes two parts: Firſt, a Requeſt with great earneſtneſſe to God for deliverance from his grievous crime, *Deliver me from bloud.* Secondly, Reaſons to move the Lord thereunto: Namely, taken from the honour and glory of God, which

Parts of the verſe

which he will shew forth: *And my tongue shall sing joyfully of thy righteousnes.*

In the Petition first mark what is the Request: Namely, that God would deliver him from bloud; that is, a most cruell and bloudy sin of shedding the innocent bloud of many of his Subjects.

Secondly, the manner of his Request, *O God, thou art the God of my salvation*, that he praies to God now with Faith, assuring himself, that upon his repentance God was now reconciled unto him; and though hee had sinned grievously, yet not cleane fallen from grace, but so as still hee could call God, his God, and the God of his Salvation.

*Deliver me from bloud.*

Doct. 1. The haynousnes of the sin of murder.

THat is, from the punishment which is due unto me, for shedding the innocent bloud of *Vrias*, and the rest which were slain with him.

We must observe that which hath bin taught before; namely, that *David* prayed often and earnestly unto God

God for the pardon of his ſinnes, hee could not at one or two Petitions obtaine it, but is faine to pray againe and again for pardon. Hence we learn, that Murther, and ſhedding of innocent bloud is a moſt horrible ſinne, and he that is guilty of bloud, it will wound his conſcience, it will make him to quake and tremble at Gods vengeance which purſues him, unleſs he repent; as in *Cain*, after he had ſlaine his brother, and the Lord had brought him to a ſight of his cruell murther, he cries out, that his ſin is greater than can be forgiven, and that every one that meetes him would kil him; ſuch is the conſcience guilty of Murther, it can finde no reſt, no eaſe, neither in company, or alone, in any thing, but ſtill torments the minde, till God gives grace truly to repent. Gen. 4.

Neither may or muſt wee thinke that this guilt and terrour of our minde or Conſcience commeth through the guiltineſſe of the Law, ſhame of the World, or feare of puniſhment: For let a Murderer have ſecurity given him from all the Laws

Lawes,& Freedom form all punish-
ment, yet a murderer should never
be at quiet, his conscience would e-
ver trouble and torment him, yea, and
follow him up and down in all pla-
ces, and open his own mouth to be-
wray himselfe. Thus are Gods judge-
ments upon them that they should
fear all things, who will not fear him
that made all things? If a man had all
the pleasures that heart could desire,
yet that can yeeld them no true com-
fort and contentment, when the con-
science is guilty of great and horri-
ble sins: and albeit for a time the con-
science of carnal men, that never tru-
ly repented of their sins, seemeth to
beat rest, yet it is a wild and savage
beast, which lying asleep, seeemeth
tame and gentle, but being raised and
roused up, flyeth in a mans face.

Gen. 42. 1.

*Vse* 1. Seeing murder, and shedding of in-
nocent bloud is so horrible a sin, so
odious and execrable, so fearful and
damnable, how should it make all
men shun it, and be affraid of it, ne-
ver to imbrue their hands in the
bloud of any man, for bloud will

have

have bloud. *Who ſo ſheddeth mans bloud, by man his bloud ſha be ſhed, for in the Image of God made he him.* Gen. 9. 6.

And this was one ſpeciall thing which moved *David* to intreate the Lord, not only to pardon his bloody ſin of killing *Vriah*, but alſo that hee would not puniſh him, and bring his vengeance upon him, and his children after him for ſhedding of his bloud. Well then, abhor this fearfull ſin of murther, for bloud will have bloud, and will cry for vengeance to Heaven. And here wee are to be ſorry, and to bewaile our ſinfull times, that ſhedding of bloud is not puniſhed more ſeverely: Wilful Murther is winked at, and maked at, and made but a mony matter: *Yea*, (ſaith the Lord) *becauſe of Oaths the Land ſhal mourn*; ſo for murther it ſhall mourne: Well, let us beware of this foule ſin of murther, and ſhun all occaſions that tend to it, as hatred, drunkenneſs, deſire of revenge, quarrellings, fightings, &c. Theſe ſinns of *David* did multiply his ſorrows, for hee watered his couch with teares: Ie. 13. 10 Hoſea 4.

a world of sinns must needes have a Sea of teares to wash them away, as *David* did; for upon his true repentance, Gods favour was afterwards proportionable to his sorrowes.

And if it be so heynous and horrible a sin to shedde the bloud of the body, and to kill the body; if murthering of the body (I say) be so heynous, what shall become of Soule-murtherers, that shed the bloud of poor soules? It is ten thousand times more grievous, as the soul is far more worth than the body; and if hee shall perish, and is worthy to dye that murthers the body, how much more is hee worthy to dye, that shedds the bloud, not of one, but of many a poor soule? And such be all those, that either teach not the word of God at al, or teach it negligently, they be Soul-murtherers, and shall give a just accompt for it one day.

Ezek. 3.

We see that no man, though never so great, can goe free from Gods Judgements for a murther. *David* was a great King, a man that was above all mens Lawes, yet the conscience

*Vse* 3.

ence of his sin accused him, and hee could have no rest, till he had got the pardon of it: So as we see the great force of mans conscience, though hee could escape all the judgements of men, yet the conscience will accuse till God do clear him: and this wee may see in many men, who being guilty of this sin, although they have by mony, or friends, got pardon and freedom by the Law of man; yet if God touch them for it, they can never have peace till they have bewailed this sin, and got the pardon from God; but some of them even pine and languish away, and never looke up all their daies, such is the conscience of murther, and shedding innocent bloud, that he may flye a thousand miles, he may be a great man, a King, that no man dare call him to account, yet hee carries that in his bosome which will dog him and pursue him, neither shall he find rest, till he have repented, and be reconciled to God by the bloud of Christ.

Esa. 66. 24. Mat. 9. 45. Psl. 49. 3, 4, 5, 6, 7.

*Doct. 2.* God hath mercy for such as seek mercy.

Here is matter of comfort and consolation for all such as have bin great

and grievous ſinners, notorious wicked livers that if they can repent, be humbled, bewaile their ſins, beg pardon, the Lord will ſhew them mercy: *David* here found favour for the pardon of his bloudy ſins, adultery and murther, upon his true repentance: ſo *Peter* for his grievous and hainous ſin; and *Mary Magdalen*, out of whom were caſt ſeven Devils, was ſaved; *Lot*, though he comitted incеſt with his owne Daughters, yet found favour at Gods hands; ſo as we ſee great ſinners, if they unfeignedly repent, ſhall find great mercy.

Lu. 8. 2.

This is warranted from the Lords own mouth, *Eſ.* 1. 18. *Though your ſins were as Crimſon, they ſhal be made as white as ſnow: though they were as red as Scarlet, they ſhal be as Wooll:* And again, *Eſay* 44. & 22. ver. *I have put away thy Tranſgreſſions like a cloud, and thy ſins like a Miſt. Eſay* 33. 2. and *Eſay* 43. 25. *Ier.* 31. 31.

Vſe 1.

Let every one of us liſten to this Doctrin; haſt thou been a notorious wicked liver, a miſerable ſinner, common drunkard, a filthy liver,

moſt vile and notorious blaſphemer, a theefe or robber? Haſt thou hated and perſecuted Gods Miniſters, and his deare Children; and contemned the bleſſed Goſpell of Jeſus Chriſt? Well, loe if thou canſt truly repent, confeſſe thy grievous ſin, bewaile it, cry to God for mercy and pardon of it, the Lord will ſhew thee mercy; for no ſin, though never ſo great, can ſever thee, and cut thee off from mercy, if thou haſt grace to repent, and beg the pardon of it; And therefore though thy ſins have been many and great, Adultery, Murther, &c. take heed thou deſpaireſt not with *Cain*, to ſay, *My ſin is greater than can be forgiven*: but repent with *David*, and God wil pardon it. Eſ. 1. 16 18.

Let no man preſume hereupon to ſin, becauſe God will pardon great ſins: For as it is true that God will pardon great ſinnes, when men repent truely of them, ſo without repentance there is no pardon of the leaſt ſin; and if thou ſhalt wittingly and willingly run into great ſins, it is a great doubt that thou ſhalt never bee *Vſe 2.*

hardly get out of them: Hee that ſins becauſe God is mercifull, doth abuſe his mercy, and then his mercy ſhall be turned into judgement: Gods mercy ſhould lead us to repentance, and not make us bold to ſin.

Rom. 2. 4

*Doct.* 4. The puniſhment of ſinne ſhould terrifie us from ſinning. 2 Sam. 10

Seeing *David* praies and intreats the Lord, not onely to deliver him from ſin, but alſo from the puniſhment due to his ſin, the curſe of *God* which was due to his grievous ſinnes of Adultery and Murther; as the Prophet told him, becauſe he had done this evill, *The Sword ſhould never depart from his houſe, and his owne Sons ſhould defile his Wives*; Wee learn in regard of Gods fearfull judgements, Plagues and puniſhments that attend and wait upon ſin, men ought to bee affraide to commit ſin againſt God; for ſure it is, that the curſe followes ſin, and as ſin growes, ſo growes the curſe; For the Lord is a juſt God, and muſt needs puniſh the tranſgreſſors of his Law: And although as yet hee takes not his loving kindneſſe from them, neither ſuffers his truth to faile; yet he will viſit their tranſgreſ-

ſions

sions with the Rod, and their sins with scourges, as we may see here by the example of *David*, of the people of *Israel*, Judges the 4. Chap. the first & second verses: of *Miriam*, *Num.* 12 Of *Solomon*, *Asia*, *Jehosophat*, *Josiah*, *Hezekiah*, *&c.* If then we break and do not observe his Statutes, and keepe not his Commandements. when hee searcheth with lights, and findeth out our sinnes, wee must with *Achan* give the glory to God, and make confession unto him; wee must pronounce righteousnesse to belong unto him, and unto our selves open shame and confusion of faces for ever.

Use 1. Well then, let us remember this, if we sin, certainly the Lord wil plague us, and punish us, either in our body, or soule, goods, or good name, wife or children, the Lord will finde us out, we cannot escape his judgements, wee cannot hide or cloake our sinnes from him: if men could bee perswaded of this, oh they would be affraid to lie and continue in sinne, if they thought God were a just God to torment them, and plague them for their

sinns: How dareſt thou ſin, if thou couldeſt be perſwaded of this, that God will certainly plague thee? Indeed the mercy of God ſhould make us loath to ſin, but if that will not, yet let his juſtice terrifie and fright all ſecure and careleſſe ſinners.

*Vſe 2.* Let no man ſooth himſelfe, to think he ſhall eſcape. If any man hear the curſes of Gods Law againſt ſinne, and ſhall bleſſe himſelfe in his heart, ſaying, I ſhall have peace although I walke after the ſtubbornneſſe of my heart; then the Lord will not be merciſull unto that man, but the wrath of the Lord and his jealouſie ſhall ſmoak againſt him, and he ſhall bring upon him every curſe written in his Law, to root him clean out: *I will viſit thoſe that be frozen in their dregs, and ſay in their hearts, God will neither do good nor evill:* and if neither the mercy of God will move us, nor his judgements make us affraid to commit ſin, our caſe is fearfull and dangerous.

*Rev. 20. 14.*

*Note.*

*Vſe 3.* Laſtly, ſeeing God chaſteneth his owne Children when they offend, then

then it must needs follow, that the wicked, which are none of his, shall not escape his revenging hand: if the Lord be severe against sinners, that hee will not spare, no, not the sins that fal to his own dear children, being of his owne household, and Citizens of his own Kingdom, and the members of his own body; if the Lord do deal so sharply with these, oh how heavy wil he lay his judgements upon the wicked? 1 *Pet.* 4. 17, 18. *The time is come, that judgement must begin at the house of God: if it first begin with us, what shall be the end of them that obey not the Gospel of God? And if the righteous scarcely be sav'd, where shal the wicked & sinner appear.* But God correcteth the godly in mercy, the wicked in wrath; the one as a loving Father, the other as a just Judge. Oh that all wicked and ungodly men would lay this to heart, and know that assured Judgement is reserved for them at the great day of the Lords generall Assize, when they shall, will they, nill they, plead guilty at Gods Barre, where the Register

booke of all their Actions ſhall be brought forth, and they ſhall receive according to their works.

*Doct.* 4 True note of a penitent to aggravate his ſins.

In that *David* ſpeaks in the plurall number, *Deliver me from bloud*, that my moſt hainous, horrible, and cruell ſin: He doth not mince it, or leſſen it, but ſets it out in colours, a bloudy ſin, a monſtrous ſin. Therefore in true repentance and confeſſion of our ſins, wee muſt labour to expreſſe them to the full, and make roome enough to beate our Conſciences, to make our hearts ſmart, & feel the weight & circumſtances, by aggravating them: to ſet them out, to make them appear as vile and filthy as we can: For thereby wee ſhew our griefe and hatred for them; as the Church of God did, in the ninth of *Daniel*, who confeſſed her ſins, not lightly, but with wonderfull and great aggravation, in heaping up one thing on another; and as S. *Auſtin* did, who for a ſmall offence, as we account of it in our time and daies, for robbing of an Orchard or Garden of ſome Peares or Apples, or ſuch like fruite, as in his

second

second Book of his Confessions, the fourth Chapter, doth appear, how hee doth aggravate his sin in weighing all the circumstances.

First, he saith, this Theft which I committed, was not onely in the Law of the Lord forbidden, but by man too; and I had it in my intention and thoughts daily, & did remember that it was a sin, and yet did it.

Secondly, I wilfully resolved to do it, let what would come of it; and I did it.

Thirdly, I did it not for want, but in disdain of Piety, and likewise out of an envious mind, to injure others.

Fourthly, I had in my owne ground great store of the same fruit, nay, better too.

Fiftly, I did steale not so much to delight in the act, as mine own theft, that I might say with my old companions, that I and they had rob'd such an Orchard, at such a time.

Sixtly, that there were in my company a number of desperate youths, and incarnate devills to egge me on.

Seventhly, he saith, that before

they went, or thought of this Action, they had been a drinking, sporting, and dancing.

Eighthly, wee in a covetous manner, after we had eaten our bellies ful, did carry all away.

Ninthly, we carried so many away, that they were a heavy burthen to us.

Tenthly, when wee came to our abode, we gave them to the Hogges, and abused the creatures of God by wantonnesse and excesse; and then he concludes and cryes out, *O my Creator, O my God, behold my heart, I beseech thee to shew pitty and compassion upon me; annoint my wounds with the oyle of mercy, restore me my sight, cloath my nakednesse, enrich me that am poore, strengthen me that am weake, help me that am falne.* And thus did *David*, which is the party meant in my Text, cry out and say, *Deliver me from blouds guiltinesse oh God, the God of my salvation.*

This condemneth most men, who when they are told of their sinnes, do seeke to cloake and excuse them,

to make them little sins or great sins, if they could well: it is a signe of a naughty heart, as we see in *Saul*, who would not confesse his sin, but excuse it; it shewes men are not humbled nor grieved, have no hatred of it: but if we doe truely see the loathsomenesse of sin, oh we would aggravate it, yea, speake as bad as wee can of it, and not excuse it in any case. The second thing in the Petition is the manner of it, namely, that hee doth pray in faith and affiance of Gods mercy; for he prayes unto God, and describes him to bee the God of his salvation, because he puts all his affiance in Gods mercy for Salvation, and acknowledgeth it to be the gift of God. 1 Sam. 15.

In that *David* thus prayeth for the pardon of his sins with Faith and affiance, we learn, that if wee desire to obtaine our Requests, wee must pray to God with Faith and affiance in Gods mercy; for at the same time that God toucheth a poore sinner to mourne for his sins, and to repent, he gives him faith to pray to him with affiance *Doct.* 5. Faith required in prayer.

affiance for pardon and ſalvation. So then we ſee, whatſoever wee aske at Gods hands, we muſt ask in Faith: *If any lack wiſdom, let him ask in faith and waver not; for he that wavers, can have no hope to obtaine at Gods hands.*

Iam. 5. 6. Heb. 11. 1.

Whoſoever doubteth whether God will grant his Requeſts, or not, can never pray for any thing earneſtly and effectually. This our Saviour teacheth, *Mark* 11. 24. *Whatſoever yee deſire when yee pray, believe that yee ſhal have it, and it ſhal be done unto you.* And none can have this aſſurance, that God is ready to hear them, and to grant their requeſts, but onely the faithful, who have firſt this aſſurance that their ſins are pardoned, and that they are reconciled unto God in Chriſt Jeſus.

*Vſe* 1.

How ſhould this move us all to labour to get ſaving Faith, that ſo we might pray in Faith, and obtaine our requeſts, pardon of ſinnes, wiſdome, the gifts of Gods Spirit, &c. For he that comes in unbeleefe, can looke for no mercy at Gods hands:

And

And therefore the prayer of many unbelievers, ignorant ſoules, (alas) they be but babli ngs, and can doe no good. Oh then let us labour to bee able to ſay, My God, give me this or that.

This muſt teach us to moderate our deſires, and take heed we ask not any thing that is not warranted by the Word; for unleſſe it bee warranted by the Word, we cannot have any aſſurance he will hear us; For there is no faith without the Word, and therefore when wee ſhall aske things at our own luſt and pleaſure, it is juſt with Almighty God not to hear us.

When *David* calls the Lord *My God, and the God of my ſalvation*, hee acknowledgeth that ſalvation, pardon of ſins, life, and all good things come from God, and are his gracious gifts in Chriſt.

*Doct. 6.* Praiſe of our ſalvation properly belongs to God. Rom. 6.

It is he who at the firſt gave us life, when wee were ſtarke dead in treſpaſſes & ſins. It is he again that keeps our ſoules in life; if we fall, he raiſeth us up: when we wander, he recalleth

us

us from judgements past, present, and to come: he hath, doth, and will deliver us; so that he may well be called *The God of our Salvation.*

*Vse* 1. Let us then acknowledge this, that all the good things we enjoy, the favour of God, pardon of our sinnes, justification, sanctification, redemption, &c. All these are the free mercies and gifts of God in Christ, and then we shall earne to depend on God for the comfort of this life: For wee Rom. 3. 2 know that God hath given us Christ, and delivered us from sin, death, Hell: How then can hee deny us the lesser things for this life?

*Vse* 2. Seeing salvation is the gift of God, wee see that the Doctrine of the Papists is erroneous, who teach men that they may merit salvation, and Rom. 6. mercy at Gods hand, pardon of sin, Dan. 9. salvation and life eternall: *David* ac- Iob 42. 6 knowledgeth it to bee the free gift Eph. 2. of God; and therefore let us abhor their Doctrine, and our owne goodnesse or worthinesse, and acknowledge that all wee may enjoy for salvation, it is the freee and undeserved favour of God in Christ Jesus. *David*

*David*, hee felt now the heavy weight of Gods anger which preſſed him down exceedingly, and brake his heart: Yet withall, he had ſome feeling of the mercy of God, which made him bold to goe to God for pardon, ſo that he could call him my God. Wherein wee may note the difference of Gods children from Infidels, that have no faith: The child of God, although hee be touched at the quicke, with the feeling of Gods diſpleaſure, yet he can by faith goe to his Father, and make his moan unto him; but a wicked man: that hath no faith in Chriſt, hee conceiveth nothing but Gods anger and judgement, and therefore flyes from him; and cannot give one rap at Gods mercy-ſeate, cannot for his life ſay, and confeſſe, *My God, My Father*, but is glad to runne from God as *Adam* did, and ſo in time to deſpaire, as *Caine* and *Iudas* did: for there is no doubt, if they had repented, but they had been forgiven. *Note.*

It is obſerved of *Abraham*, that when hee prayed to the Lord for the City

City *Sodome*, that *Abraham* gave over asking before God gave over granting. Therefore I say, let not the multitude of our sins and offences bee a means to deter, and hinder our repentance: for if it do, it will bee our destruction in the end: but let our tongues sing of thy Righteousnesse.

*And my tongue shall sing of thy Righteousnesse.*

THese words containe in them the reason of requests; as if hee should say, If thou shalt, Oh Lord, pardon my offences, and in mercy deliver mee from the curse and punishment due to me for them, my tongue shall bee a Preacher and a publisher of thy mercy unto others: *And my tongue shall sing of thy righteousnesse.* By righteousnesse is not meant here the justice of God whereby hee takes vengeance for sin; but by righteousnesse is meant the merciful dealing of God in keeping promise with all repentant sinners, in pardoning and remitting their offences, and receiving them to mercy.

It

It is impossible for any man or woman, who have truly tasted of Gods mercy in Christ for life and salvation, to keepe it in as it shall not break forth and appear; but hee that hath his heart affected with Gods mercy in Christ, it will untie his tongue to relate of it, and to praise God for it. As it is not possible to keep fire so close, but it will smoake and flame in time: So the feeling of Gods love cannot but flame out and appear to the comfort of others.

Doct. 7. Gods mercies must untie our tongues to praise him. Lu. 22: 3 1 Chr. 19 Act. 11. 18. 1 Thes. 2.

Well, by the rule of this Doctrine, wee may see that few have their hearts affected with the mercy of God in Christ, because they seldome or never take occasion to speak of it, and to praise God for it. The poore Leper finding himselfe to be cleansed, came to praise God for it; and *Naaman* would give *Elisha* a reward, but our hearts have no comfort in them; therefore wee open not our hearts to praise God.

Luke 17

*And my tongue.*

OBserve how *David* speakes, that as in heart he will laud God, so in

in words he will praise him. Of all the parts of a mans body, the tongue onely serveth and ought to honour God and to praise him. That serveth to unfold the truth of God, to blesse him, to praise him, and to instruct others.

Iames 3.

Well, seeing that God hath of all members of the body, ordained the Tongue to bee that member whereby we shall honour and praise him; let us governe our tongue so, as it may serve to open his will, to praise and laude him, to speak of his wondrous works: let us use it well in prayer, in speaking of Gods mercy and judgement to instruct others; and in any case let us set a watch before our mouths, that we sin not in speeches: *If any man sin not in his tongue, he is a perfect man.*

Iames 3.

*Of thy righteousnes.*

*Doct.* 8. GODS righteousnesse what it is.

*David* calls Gods faithfulnesse and truth in keeping promise to repentant sinners, *His Righteousnesse*: wherein note a wonderfull comfort to all repentant sinners, that God avoucheth he shall bee unjust

juſt, and unrighteous, if he ſhould not give them mercy and pardon when they repent, ſeeing he hath tyed himſelfe by his promiſe: So as if he ſhould not ſhew them mercy, hee ſhould bee unjuſt, and deny himſelfe, and bee no God. *Note.*

Well then, let this provoke every man to repent, and turne to God: For if thou doſt bewaile thy ſins, and beg pardon, thou maiſt challenge it at Gods hand, urge him with his promiſe, and hee can no more deny thee mercy, than he can deny himſelf. for he will pardon repentant ſinners, And this mee thinks ſhould move all ſinners to repent, ſeeing the Lord is true of his Word, and cannot deny thee mercy unleſſe hee ſhould deny himſelf, and ſo be unjuſt, which is impoſſible: for he is true of his word.

VERSE

## VERSE 15.

*Open thou my lips, O Lord, and my mouth shal shew forth thy praise.*

*David* having sundry times prayed, and preferred many Requests unto God for grace and mercy for pardon of his sinnes; In the 13. and 14 Verses hee useth a reason drawne from his thankfulnesse, which hee will shew unto God, in labouring to set forth his glory, in being a faithfull and zealous Preacher of Gods mercy unto others, to draw them unto God.

But here in this Verse, *David* finding and feeling his mouth as it were fast stopped, and his lips tyed up, by reason of his sins; and the feeling of Gods anger, intreateth him to open his lips again, and to give him matter of praise and thanksgiving.

*Open thou my lips.*

As if he should say, Oh Lord, I confesse that my sinnes and the great griefe I have conceived for them by the sence and feeling of thy displea-

displeasure hath stopped my mouth, so as I am not able to preach thy mercy, and to praise thee as I desire: now then, I beseech thee Lord to take from me that sorrow and extremity of griefe, pardoning my sins, and receiving me into favour, that I may have mercy ministred unto mee, to praise thy name for the pardon of my sins, deliver me O most gracious Father from thy wrath, and eternall damnation.

So long as the conscience doth accuse for sin, and men are not assured of Gods love in Christ, poore soules, they cannot so much as once open their mouths, and move their tongues & lips to praise God with any sound comfort: For how can a condemned man do this, that can finde nothing but Hell in his conscience, & trouble of mind? No, thy sin and griefe for sin, and fear of Gods wrath will stop thy mouth: Let any man make tryal of his own heart, and hee shall find this true by his owne experience, that the guiltinesse of sin, and accusation of conscience for feare of Gods anger,

*Doct. 1.* Sin takes away the use of the Tongue, that man cannot speake as hee should.

er, will ſtop a mans mouth ſo as he ſhall not bee able to open his mouth with comfort to praiſe the Almighty.

Yea, although a man be elected, called and ſanctified, the deare child of God, a ſound Chriſtian, yet when he ſhall fall into ſin, Adultery, Murther, &c. when the poore conſcience is now upon the Racke, hee ſhall feele a Hell for the preſent, hee ſhall finde his mouth ſtopped; ſo as where hee could before praiſe God thankfully and comfortably .. and call on his Name, yea, hee would bee a meane to ſtirre up others, yet after the committing of ſin, and accuſing of Conſcience, hee ſhall find his lips tyed up, and his mouth ſtopped for the preſent time: No power, nor will to praiſe Almighty God: No, but this will ſound often and loud in thy eares: *What haſt thou to do to declare my Ordinance, & to take my name into thy mouth?* So that a poore ſinner in diſtreſſe, and feeling the conſcience to accuſe for ſome ſin, and fearing Gods diſpleaſure, ſhall fear even

Pſ. 6.51.

to

to name and mention the name of the Almighty.

Seeing this is the woeful and biter fruite of ſin, againſt Knowledge and Conſcience, even to ſtop our mouthes, and to tye up our tongues, ſo as wee ſhall not bee able once to open our lips to praiſe GOD with comfort; How ſhould this make us exceeding affraid of ſin, to commit it, to be affraid of offending God, and wounding Conſciences, ſo as wee ſhall not dare to mention the name of God. Wee ſee, they which be near to the King, or great perſons, if they know any thing that offend them ſo as they ſhall not endure in their preſence, they will be carefull to ſhun and avoid it. Well, ſin is of that ture, that it will make us affraid once to mention the Name of God, but with Reverence, and aſhamed to come before him, and quake to call upon him. *Vſe 1.*

If thou canſt now call upon God with comfort, and praiſe him cheerefully with peace of Conſcience: Oh make much of it, and take heed of ſin *Vſe 2.*

and

and disobedience, for that will be a meanes for to stop the mouth of thy Conscience, and cause thee that thou shalt not bee able to open thy mouth to praise the Lord.

*Vse 3.* We see here, that all the praises that ungodly men offer unto God, they bee but as desperate Songs of a condemned man: as if one arraigned and condemned of Treason, should sing and make himselfe merry when hee is at deaths doore, it is but mad mirth; Iam. 4. *Is any man merry, let him sing Psalmes: Is any sad, let him pray.* So then, seeing wicked men live in sin and in danger of Gods vengeance, Hell, and damnation, it were better for them to weep, and wring their Iam. 4. 9. hands, as *Howl and weep ye rich men.* So if ungodly men knew all, and saw Gods vengeance hanging over them, Hell-fire gaping for them, and the Devill leading them blind-fold to the place of perdition, they would change all their mirth into lamentation, and mourning; for so long as thou livest in sin, without assurance of Gods mercy in Christ, alas, thou hast

haſt no power to open thy lips, or to move thy tongue to praiſe the Lord.

If *David* could not of himſelfe open his mouth to praiſe God, but the Lord muſt unlocke them by the Key of the Spirit, and put his finger into his mouth, and ſay *Ephata*: hence we learne, that it is not in the power of man to keepe the Law of God, to merit heaven & ſalvation by his own goodneſſe and deſerts: For if a man have not in his power, ſo much as to open his lips, how much leſſe to performe the Law, and ſo to merit Heaven and ſalvation? No, a man cannot of himſelf think a good thought, but the Lord muſt cauſe both the wil and the deed.

*Doct.* 2. No ability in man to perform any good.

It ſerves to pull downe the pride of mens hearts: for by nature wee are given to thinke well of our ſelues, to admire our own goodneſs & worthines, and our owne gifts, as if we could performe great matters: and yet (alas) we are not able to open our lips, but by Gods helpe, but if God have given thee any gift or power to doe, or

*Vſe* 1.

speak well, be not proud of it: *What hast thou that thou hast not received?* Oh then, why art thou proud of it, wel, let us acknowledge whence wee ceived all, and give God the glory.

*Vse* 1. This condemnes the erroneous doctrine of the Papists, who so much justifie mans free will and goodnesse, that he being but helped by grace a little, is able to keep the Law, yea, to merit salvation and life eternall: But if thou canst not by thine owne power so much as move thy lips, or open thy mouth, how can they with all their goodnesse keepe the Law, and so merit salvation.

*Use* 2. Seeing the motion of the lips, and so of the whole body, is of God, and no man can speake a word but by the power of God, nor say, *Christ is the Lord*, but by the power of the Holy Ghost; *yea, in him we live, move, and have our being*: Oh then how should we be most carefull to speake, and doe, so as God hath glory: for unlesse the Lord give thee power thou canst not move thy finger, nor thy tongue, or once open thy lips;

if the Lord deny thee his favour, and with-hold his power, as in that wicked *Ieroboam*, when hee would have slain the Prophet of God for crying out against his sins, the Lord smote his hand, that it withered, and hee could not pull it in again. Well, let us all take heed how we us and abuse our tongues, lest the Lord in justice do make them cleave to the roofe of our mouths for the same.

2. Part of the verse

The second part of the verse containes a solemne Protestation of *David*, that if the Lord shall thus shew him mercy, in pardoning his sinne, and receiving him into favour againe, that then hee will bee most willing and ready to praise God, and to publish his mercy and goodnesse, whereby the Lord shall reape much glory.

*Doct. 3.* Thanksgiving a necessary duty.

Here wee see, what it is that God requires at our hands, for all the mercies he bestowes upon us: Namely, praise and thanksgiving, that wee should speake of Gods mercies, seeke to honour him, and to bee thankfull for his blessings. This *David* shewes

more plainly; *What shall I give unto the Lord for all his benefits? I will take the cup of Salvation, and call upon the name of the Lord.* Where he shewes that all that God looks for at our hands, is praise and thanksgiving: So the Lord himself having rehearsed his great blessings unto his people, saith thus: *O* Israel, *what doth the Lord thy God require of thee, but to fear him, to love him, and to walke in his waies?* where hee shewes wherein stands our true thankfulnesse; namely, not onely in word to acknowledge his mercy, but in life to feare him, love him, call upon him, trust in him, and keepe his Commandements.

Ps. 116.

Deut. 10. 12.

*Vse* 1. Seeing this is all the Lord requires for this great and continuall blessings and mercies, for our soules and bodies, namely Thankfulnesse, acknowledging his love and mercy, and praising him for the same, let us labour with our owne hearts to give the Lord praise, to acknowledge his mercy and goodnesse bestowed upon us: *It is a comely thing to be thankfull.*

Ps. 103.

And

And that wee may the better bee stirred up to performe this worthy duty of praising God, let us consider both the greatnes and continuance of Gods blessings bestowed upon us, as *David* did, *Forget not all his benefits, who gave thee pardon of thy sins, &c.* Ps. 33. 1. So let us bethink our selves of Gods love and mercy to us: First, in electing us to be the Sons of God, in delivering us from Hell and damnation, in redeeming us by the death and bloud-shedding of his owne Sonne, in preserving us from so many dangers, in feeding us, and cloathing us, and all the rest of his blessings for this life, and that which is to come. O, if wee could thus bethinke our selves of the number, greatnesse, and continuance of Gods mercies, how could wee be so unkind to forget, or to bee unthankfull for his blessings? Wee see if a friend do us a pleasure, though it bee but a meales meate, we will be thankfull for it, relate of it: but if hee shall be a meanes to save our life, as from sword, fire, water, and the like; Oh then will we go on our hands &

knees to do him good: Well God is our best friend, and we are most beholden unto him, yea, more than to all the world; and therefore let us labour with our owne hearts to bee thankfull; and because many can purpose to give God thanks in words, and with their lips, let us know it is not enough in words to praise God, and say, *Thanks be to God*; but wee must labour in life to shew our thankfulnes, when as we labour to honour God, when as we seek to do his will, and to serve him, and are loath to offend so mercifull and bountifull a God. For if a man shall make shew in words, that he is gratefull, and yet live in sin, there is no thankfull heart in him. And that wee may the better be stirred up to do this, let us know there is no better way to move the Lord to continue his love and mercy unto us, than when we do freely acknowledge his mercy, and are thankfull for it; As wee see, if wee give a small thing to a poor body, if they be thankfull, to speak of it, & to confesse it, it will provoke us to do them great

great favours, and say; Alas he is thankfull, it is well bestowed on him, he is worthy of a better turn: So as to be thankfull for one good turne, is to crave another: And therefore let us remember this duty, it is comely, it is all the Lord requires of us, and is the way to procure a new mercy at Gods hands.

Let us then take heed of that foule fault of unthankfulnesse, when as men can be content to devour Gods mercies from day to day, and never render him any thanks; like the sow under the Tree, eates the Akornes, & never looks whence they come: So many wicked men devour the mercies of God, and never open their mouthes, like unto the nine Lepers, whereof not one returned backe to praise God.

Vse 2.

Luk. 17.

The causes of unthankfulnesse: first, men consider not the greatnesse, number, and continuance of Gods mercies; and therefore they imagine themselves more beholden to a naturall man for a meales meat, than to God for all his mercies.

Causes of unthankfulnesse.

Pſ.203.2 Secondly, forgetfullneſs of his mercies, when men let them paſſe away, and never be affected with them.

Thirdly, the hardneſs of mans heart which is not touched nor affected with the great bleſſings of God.

Well, let us beware of this ſinne, which is ſo odious, that the Heathen men would rather be accuſed of any ſin, than this ſin of ungrateſulneſs.

Secondly, by ungratefulneſſe wee deprive our ſelves of many other mercies; for as gratefulneſſe for an old, is the beginning of a new: ſo ungratefulneſſe for an old favour, is the next way to deprive us of a new.

## VERSE 16.

*For thou deſireſt no Sacrifice, elſe would I give it thee, &c.*

THe Prophet *David* having profeſſed that it was his earneſt deſire to honor *God*, to praiſe him, and ſeeke his glory: Confeſſeth, that hee hath no other meanes, but to ſpeak of his mercy, and to bee willing to ſet forth the ſame:

To

To become a Preacher of his righteousnes and goodnes: And hee confesseth (to his comfort) that the Lord is more delighted with this, than with all those externall ceremonies and sacrifices which the people of the *Iewes* did offer, and thought by them to please God, and to assuage his anger, and procure pardon of their sins thereby.

So that the main scope of these two Verses is this, to shew *David*, though he had nothing in the World to require the Lords mercy unto him; yet he perswaded himself, upon his true repentance the Lord will accept of his earnest desire to honour him, and to set forth his praise.

In the 16 verse he shewes what are those sacrifices which the Lord cares not for, and desireth not outward sacrifices alone, which men offer without faith and repentance, and whereby they thinke to appease his anger, and merit pardon of their sins by the same.

In the 17. Verse he shewes what are the best sacrifices, wee can offer unto

God, which wee will except of for Christs sake, and wherewith hee is well pleased: *A broken and contrite heart*, truely wounded and humbled for sin, and which doth by faith embrace Jesus Christ, who alone is the propitiatory sacrifice to appease his fathers anger, and to worke our attonement and reconciliation with God.

*Thou desirest no Sacrifice.*

Sacrifices of the Iewes of two sorts.

THe Sacrifices of the *Iewes* were of two sorts, some propitiatory, to procure favour at Gods hands for the pardon of sin; some gratulatory, which were onely for thanksgiving for blessings received: Now of these *David* speakes here especially.

And of Sacrifices for thanksgiving were two sorts, some were called Sacrifices as the first word signifies, where some Beast was slain and offered in Sacrifice to God.

Againe, some were called Burnt-offerings, which were all consumed and turned into ashes, and they were called so, because the smoak of them ascended up to Heaven: and both of them

them weae figures of Christ Jesus, who should be slain, and burned, as it were in the fire of Gods anger for our sins.

*Quest.* But how can the Lord bee said not to desire burnt-offerings and sacrifices, seeing he commanded them in his Law?

*Answ.* We may not think the Prophet speakes here simply, that the Lord cares not for Sacrifices: for as yet the ceremonies of the Law were in force, and the greatest parts of Gods worship stood in Sacrifices; and *David* himselfe, and *Solomon* were diligent, and not sparing in performing this duty.

But wee must know *David* speakes here, First, that the Lord careth not for Sacrifices as they were done of the common people of the *Iewes*, because that whereas the Lord did ordaine them as helps to leade them to Christ, that they might deny themselves, & see they were worthy to dye; when the beast was slane; so they might see to be saved by the everlasting sacrifice of Christ alone: But they began

began to imagine that by their very offering of beasts in Sacrifice; God was pleased, never looking to Christ Jesus, whereof they are but Types and Figures.

Ier. 7.

Secondly, because the people of the *Iewes* did offer them without faith and Repentance, with impenitent hearts; and thought so long as they offered Sacrifice, though they lived in sin, it killed not.

Thirdly, the Lord delights not, nor is not so well pleased with this outward Sacrifice, as with a broken and contrite heart, when this is humbled and mournes for sin, beleeves in Christ Jesus, and is carefull to honor God by his holy life.

*Doct.6.* A mans person must first be approved before his Sacrifice be accepted. Ie.24.20 Ps.29.13 Mat.15.

Seeing *David* affirmeth, that God cares not for outward Sacrifice when the inward is wanting: Wee learne, that though a man should performe all the outward service & worship of God, and that in never so glorious a manner, yet if the heart be not affected and purified, all is in vain, the Lord cares not for it: as to preach the word, to hear it, to receive the Sacrament

ment, &c. if there be not a broken heart for ſin, a repentant heart, a ſanctified heart, all is but vaine. The Scribes and Phariſees ſeemed marvellous preciſe in outward ſhew, very zealous and forward; yet their hearts were puffed up with pride, ſelfe-love, malice, covetouſneſs, &c. And therefore Chriſt ſaith, *Unleſſe your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, ye cannot enter into the Kingdome of Heaven.* Mat. 5. 10. *Judas* in outward ſhew preached & prayed as well as others, yet a very Devill, a moſt traiterous wretch, full of hypocriſie, covetousneſs, and bloudy cruelty. Well, we ſee, though men make never ſo good and faire a ſhew, yet if the heart be not ſound, all is in vaine, & from the teeth outward, and God cares not for it, he eſteemes as much of their Sacrifices, as if they ſhould kill a man, or ſacrifice a dog, which is abomination to the Lord. Eſ. 66. 3.

This may ſerve to cut the combes of all thoſe which be proud hypocrites, and all they do is in outward appearance: alas, their praying, preach- Uſe 1.

Pro.26.9 Pſ.50.16

preaching, hearing, it is but Swines bloud, Doggs bloud, a beautifull abhomination; and therefore let us never content our ſelves with the outward worſhip and ſervice of God, but let us labour to do all in truth, with faith, obedience, repentance, humiliation, and good conſcience.

*Vſe* 2.

This condemnes all the blind devotions of ignorant & prophane ſinners, who think that ſo long as they offer their outward ſacrifices, come to Church, heare the word, receive the Sacrament, &c. they may live in ſin, and yet pleaſe God: And this was the very cauſe why the Lord abhorred the *Iewes* ſacrifices. And may not the Lord even now abhorre our Sacrifices, our comming to Church, Hearing, Praying, &c. Seeing men do content themſelves with outward actions, and come with ſinfull hearts and affections?

Eſ.1.11, 12,13. Ier.7.8.

*Doct.*2. A man may performe a good duty and yet ſin in the manner of doing it.

Wee learne hence that a man may performe duties which God hath commanded, and yet not pleaſe *God*, but ſinne moſt grievouſly in doing of them: To offer Sacrifice, it is Gods own

own Commandement, but when people shall do it in an evill manner, either without faith and Repentance, or else to an evill end, to merit at Gods hands, then it maketh that which God commands to be a sin to them, not in it selfe, but in them that faile in the manner of doing it. To offer Sacrifice was the Commandement of God, but when the *Iewes* thought by their sacrifices to appease Gods anger without the sacrifice of Christ, they sinned, and God abhorred them, and cared not for them. Again, to preach the Word of God, is his Commandement: but when *Iudas* shall preach the Word, to hide his covetousnes & treacherous heart, it is a sin in *Iudas*. To give our almes, it is a thing commanded, and a sacrifice wherewith God is well pleased: but if men shall give to merit, and to bee seene of men, the Lord careth not for it. So as we see a man may do things which God commands men to do, & yet be so far from pleasing God, that they shall sin, and provoke him to anger, because they do them not in any holy

holy order, in faith, Repentance, obedience, and zeal of the Lords glory.

Pro. 15. 11.

*Vse 1.* This condemnes almost the whole service of God amongst the Papists, who do all to this end, to merit and deserve at Gods hands pardon for sin, and freedome from punishment: but this is to a wrong end: we must do good deeds, not to merit, but to honour God, to give good example, and to make our calling sure to our selves.

*Vse 2.* This must admonish us all, not only to do that God commands, as to preach the Word, hear, pray, receive the Sacrament, &c. but to doe it as God commands; or else he abhors all we do, unlesse we do them in faith, Repentance, and Obedience, all is in vaine.

*Doct.* Popish sacrifices abhominable. If the Lord abhors those Sacrifices which hee commands for mans offence, how much more those sinfull sacrifies which have been invented by man, without any warrant from his Word, as the Idoll of the Masse, Popish Pilgrims, perpetuall chastity, voluntary poverty, living in a Cloyster, &c. Well

Well then, let us take heed, not only that we do not abuse those Sacrifices which the Lord commands, by our evill doing and performing of them; but much more, that we be not so bold at any time, to offer unto the Lord such sacrifices as are condemned in the Word of God; to offer with strange fire, as *Nadab* and *Abihu*, and such as *Paul* calls *Will-worship*; and Christ calls *The invention of man*, for these the Lord abhors. Use 1.

It condemnes that bloudy and beastly sacrifice of the Papists, who offer in Masse Christ daily for the quick and dead, an horrible abuse of Christ Jesus: For Christ hath by his owne sufficient sacrifice of his body and Bloud on the Crosse, appeased his Fathers anger for the sins of the World, and put an end to all those sacrifices; and if they offer up Christ in the Masse for quick and dead, then Christs Sacrifice was imperfect, that must be patched up with that abhominable Idol. Use 2.

Concerning those sacrifices which were lambs, sheep, goats, or bullocks, and

and were all slain and offered to God in fire, let us mark, that they were al so many Figures, Types, and shapes of that everlasting Sacrifice of Jesus Christ, whith hee offered upon the Crosse in his own person.

*Doct.* 4. Christ an end of all other sacrifices.

Then this doth command unto us that blessed and most meritorious sacrifice of Christ, the Lambe of God, seeing there were so many Prophesies of it, even from the beginning of the world, and so many shadowes and Types of it, as cannot bee numbred, because there never passed one day amongst the *Jewes*, from the time of the Law, till Christs comming, but they offered at least Morning and Evening sacrifice, as shadowes of Christ Jesus to come; and the people of God, the believing *Iewes*, and holy Fathers, and Prophets, did in them behold Jesus Christ, as slain and crucified before their eyes. And as Christ saith, *The holy Patriarks and Prophets, and famous Kings, desired to see my daies, and would be glad to see, and yet saw it not.*

*Vse* 1. Well, seeing the Sacrifice of Jesus Christ

Christ is so excellent and meritorious of endlesse worth to procure Gods favour to us, how often should wee think upon it, never let it depart out of our minds? And to this end wee should bee more willing to approach and come to the Supper of the Lord, that so there, as it were in a plaine Table and Picture, and not painted on a woodden Crosse, as the Papists do, we might behold Christ crucified, and his bloud shed for our sinnes, so often as wee see the Bread broken, the Wine powred out: *So often as ye* 1 Cor. 11. *do it, do it in remembrance of me, to shew forth my death til I come.*

For the remembrance of Christs sacrifice, it is a sweet comfort to all wounded and distressed soules: It is Sack and Sugar to all them that truly believe in him: it is an excellent meanes to kill sin, and to humble our heard hearts, that wee should remember our sins were as the bloudy nailes, and the Speare which put him to death; and a powerfull bridle to restrain us from sin, because so often as wee sinne, we do as it were pierce his heart

heart afresh: And as for those that care not for comming to the Sacrament, nor yet for the Word wherein Christ is lively crucified, they shew they have no benefit by this sacrifice of Christ.

VERSE 17.

*The Sacrifices of God, are a contrite spirit. A contrite and broken heart, O God, thou wilt not despise.*

David having shewed what be those Sacrifices wherein the Lord hath no pleasure; namely, such as men shall offer with hope to merit, or without Faith, or Repentance.

Now hee shewes what is the Sacrifice wherein the Lord takes great delight, and is well pleased, and that is in one word, *a broken spirit, a heart truly wounded for his sin.*

In this same verse let us first finde out what is the broken and contrite spirit: Secondly, the commendations of it; namely, it is called the *Sacrifice*

of

of God: Thirdly, that *he doth not despise.*

By a broken and contrite spirit, is meant; such an heart as is truely humbled with the sight of sinne, wounded and pierced with the feare of Gods anger, grieved for offending so mercifull a God, and loving a Father, and doth beg for mercy at his hands, as for life and death, besides the endlesse mercy of God in Christ our Saviour, which breaketh the heart of a poor sinner.

So then there be two things that wound and bruise the hearts of sinners, first, the sight of sin and knowledge of our misery, by reason thereof: Secondly, the endlesse mercy of God in Christ, so as it cuts us at the heart, to remember that wee have offended so good and mercifull a Father.

Seeing this is that broken heart, which is thus bruised with the sight of sin, and is humbled for them: Yea, hath a most low conceit of it selfe, as most vile and unworthy; wee shall see that it is a most rare thing to bee found,

*Doct.* 1. Broken heart most rare thing to be found.

found; for generally men are so blinded with selfe-love, that they see nothing, or feele nothing to humble them, or bruise their stony hearts, but are like the Church of *Ephesus*. For this is ever a fellow of hardnesse of heart: and cause of all ignorance of our misery: Men are like those that be sicke of a Lethargy, it is a deadly disease, and incurable. This hardnesse of heart, it is the common judgement of God upon our people, it reignes every where. How often hath God knockt at the doors of our eyes by his judgements? at the doores of our eares by his Justice? at the doores of our heart by his Word and Commandements? and wee will not turne to him by our repentance, which if wee doe not, hee then will turne us into Hell for our forgetfulnesse: nor must wee have qualmes of fits, or when wee are offered time of piety and repentance, like a Weather-cocke turne to sinne againe, and bee never at a certaine, least wee should bee condemned for ever to Hell for our unconstancie; there-

Rev. 3. 14.
Ep. 4. 18.

herefore let us beseech the Lord, that the time to come may bee a time for our repentance for our sinnes past.

Seeing that this contrite heart is so rare, and hard to be found, and the hard heart is so common, & so dangerous a fore-runner of Hell: Oh let us looke to our selves, how we finde our hearts broken and bruised with the sence of our sinnes, mourne for them, and bewaile them. Alas, it is wonderfull to see poore soules, how men lye in sin, see nothing, and feare nothing, nor complaine of nothing: Men can complaine of the stone in the Reines, and cry out with griefe; but no man complaines of the stone in the heart, they feel no such griefe: though it be deadly and dangerous: And if thou findest thy heart hardned, so as thou art not touched and troubled with the sight of sinne, of Gods vengeance, of Hell, and damnation, that thou canst not mourne for them, that thou fearest not Gods judgements, and art not affected with his mercies to mourn for thy sinnes:

Oh

Oh know thy estate is fearefull and miserable, thou art in extreame danger to perish, and be damned for ever.

Seeing a hard heart is so fearfull a judgement of God, and fore-runner of Hell: Let us use all good meanes for the bruising of the heart, and to this end wee must labour to know the Law of God, how wee break it daily in thought, word, and deed; wee must know the curse of God due to sin, *That the wages of sin is death*: and Ro.2.12 Ps.40.12 because the preaching of the Word is the most excellent meanes to worke this, & is the Lords hammer to crush in pieces our stony hearts, let us attend that. And lastly, let us make much of Gods mercy in Christ, that so his mercy, patience, long suffering, &c. may be a speciall meanes to bruise our hearts that wee have sinned against him

*Use 3.* Let us take heede of pride of heart, to thinke too well of our selves: for this is certain, where men and women thinke too well of themselves, there is a hardnes of heart, and where hardnes of heart is, there is pride of heart,

for

for these two goe not asunder; and the more proud, the more hard-hearted, and the more hard-hearted, the more proud; and therefore if thy heart be humbled indeed, bruised for sin, there will follow a very low and base estimation of our selves, to think more basely and meanly of our selves, than any man can do. 1 Tim. 1. 15.

The second point is the praise and commendation of such a sacrifice: namely, that the Prophet doth not onely call it the sacrifice of God; that is, most excellent, & such as God loves and likes; but also hee calls it broken Sacrifices in the plurall number, *The Sacrifices of God*: For it is not in vaine that hee speakes in the plural number; and the meaning is this, to shew that a heart broken and bruised for sin, is in stead of all other sacrifices whatsoever; and let men offer what Sacrifice they will, never so many, costly, or excellent; yet if this be wanting, it is but in vaine, God esteemes not of it; one broken heart is more worth than a thousand Sacrifices of great price.

*Inſtruct.*

THis may admoniſh every one to take heede that wee doe not offer nor preſent the Lord with any other Sacrifice but this, which is inſtead of all, and more worth than a thouſand offered by heard-hearted ſinners, which are no better than Hypocrites, and Diſſemblers with God, which make a faire outward ſhew, and come like *Iudas*, ſaying, *Haile Maſter*, only to betray him & undoe their owne ſoules, both in this life, and in the world to come: For if a man offer many Sacrifices, pray much, preach much, heare much, receive the Sacrament often, yet if the heart be not broken, humbled, and bruiſed, alas, all is in vaine: God eſteemes them as of no effect: wee cannot pleaſe him without a broken and contrite ſpirit.

Secondly, wouldſt thou offer unto to God a moſt precious Sacrifice, that might be inſtead of all the reſt, and make all the reſt acceptable? O then preſent him with this broken heart: the poore woman thus caſt into

to the Treaſury but two mites, caſt in more than all the reſt, becauſe it came from a heart truly humbled; and ſo if thou wouldſt have thy praying, preaching, hearing, &c. pleaſe God, then preſent the Lord with a broken heart, which is in ſtead of all other ſacrifices, and makes them all acceptable, and without this, all is abominable unto the Lord.

*Thou wilt not deſpiſe.*

THat is, thou doſt love, and like, and art well pleaſed with it, that is, with a broken heart, and contrite ſpirit.

*Doct.* 2 God doth highly eſteem of a broken heart. 2 Kings 22. 19. Luk 19. Eſ. 66. Eſ. 57. 5.

Hence we learn that God doth wel and highly eſteem of, and love that man or woman, which is of a broken and contrite heart; like *Joſias*, whoſe heart is melted; when as the heart i broken with ſight of ſinne, and ſenc of Gods anger, and withall doth embrace Jeſus Chriſt for pardon and forgiveneſſe.

*Vſe* 1.

Here is matter of endleſſe comfort to poore diſtreſſed ſoules whoſe hearts are wounde I and bruiſe I for ſins, melt, and mourn for them, feele

the burthen of them, and bewaile them; thou art deare unto God, hee loves thee, and likes thee, and hath reſpect unto thee, and hee will comfort thee, and deliver thee: look on *Ioſias*, that godly King; on the poore Publican; on *Mary Magdalen*, the *Canaanitiſh* woman, and on every child of God, how the Lord hath refreſhed them in their diſtreſſe.

Seeing the Lord doth not deſpiſe a broken and contrite ſpirit, a diſtreſſed ſoul, and wounded conſcience, hee will not breake the bruiſed Reede, nor quench the ſmoking Flax; then let no man or woman that is of a contrite ſpirit, bee out of heart, as though the Lord hated them, and regarded them not: no, no, let them rather know that the Lord loves them, and likes them, that they are deare unto him. It is a wonderfull comfort to Gods poor children: Oh they finde and feele the heavy weight of ſin, and groane under it, ſo as they think the Lord loves them not, but rather hates them; truely it is not ſo, the Lord loves them, and they are more

more deare unto him. It is not a voluntary Pilgrimage, nor a bald head, nor onely beating the breſt will ſerve the turne; no, it muſt be ſorrow and griefe, a contrite and an humble ſpieit that the Lord doth accept of, and thoſe are they which the Lord will not deſpiſe: As in *Eſay*, 57. 13. God himſelf ſaith, *He will dwell in the humble and meek ſpirit, & wil raiſe up that ſoul which is caſt down, &c.* Pſ. 33. 1.

VERSE 18, & 19.

*Be favourable unto Sion for thy good pleaſure: build up the walls of Jeruſalem.*

*Then ſhalt thou accept the ſacrifices of righteouſnes, even the burnt offering and oblation: Then ſhall they offer Calves upon thine Altar.*

Hitherto we have heard of the firſt part of this worthy Pſalm, wherein *David* hath put up ſundry petitions and requeſts unto God for the pardon of his ſinns and turning away his fearfull judgements. The ſecond part of the Pſalme, containing a prayer for the Church.

Now in these two last Verses *David* is mindfull of the Church and people of God; & because he had by his sinnes not onely endangered his owne soule, but also laid open the Church and people of God to great misery, and done what lay in him, (as hee was a King and ignorant of the Law) to draw the curse and judgment of God upon them: therefore he doth humbly intreat the Lord to be mercifull to his Church, and not to plague and punish them, as hee might have done, both for his sins and disobedience.

These two Verses containe in them two speciall points to bee considered of us.

First, the Request which *David* makes in the behalf of the Church and people of God, *verse* 18.

Secondly, the Reason taken from the vow and protestation which *David* and the people make unto God, namely to offer unto God the Sacrifice of praise and thanksgiving.

In the prayer bee two Requests: first, hee praies for mercy and favour to

to bee shewed unto the Church of God.

Secondly, that the Lord would repair that breach which he had made by his sins.

*Be favourable.*

THat is, do well, blesse, preserve, & shew mercy to *Sion*: *Sion* signifies that beautifull Temple of *Jerusalem*: But here it is taken for the Church and people of God: as if hee should say, O Lord, I doe not onely intreate thee that thou wouldest have mercy upon me, but I beseech thee shew mercy to thy whole Church and people, who were plagued for *Davids* sin. For you may read in the second Book of *Samuel*, when he saw the plague, he cryed out, *O Lord, what have these sheep done? lay the punishment upon me, & upon my Fathers house, rather than upon them, for they have done nothing*: Therefore he desires the Lord to be mercifull unto them, that his Word may bee preached, and his name called upon: for I acknowledge O Lord, that I have done as much as lay in my

power to bring heavy judgements upon thy Church and people, if any sins be laid upon them: But Lord, let not thy Spouse be punished for my sin; *O be favourable unto Sion.*

*Doct.* 1. Prayer the chiefest refuge in the time of danger.

Seeing *David* in time of misery, when the Church was in great danger of Gods judgements, betakes himselfe to Prayer, to intreate the Lord for grace and favour, we learne hence, that this is our chiefest refuge, and shelter in time of misery and affliction, when the Church of God is in danger of any judgement or calamity, even to betake our selves to humble & earnest prayer: *Pray for the peace of Ierusalem, They shal prosper that love thee.* It is a great blessing for a Kingdom to enjoy peace; for peace on Earth makes it like to Heaven. And of the *Israelites* it is reported, that they cryed five times for peace unto the Lord in their distresse: So in *Ægypt* they cryed unto the Lord; so they fasted and prayed, when *Haman* had got the Kings letter to put Jewes to death.

Psl. 122 Isa. 60. Psl. 107. Hest. 1. 8. Esay 64. 2 Chr. 32.

The like we may see in *Nehemiah*,

*Nehem.*

*Mehem.* 1.3. when hee heard that the people returned from captivity, were ſtill in miſery, *Ieruſalem* troden down, he ſate downe and wept, hee mourned, faſted, and prayed before the Lord God of Heaven, for the redreſſe of thoſe evills. This appeareth likewiſe, *Pſal.* 137.1,2,3. where the Prophet layeth plainly downe the miſerable eſtate of the Church under the *Babylonians*, and the afflictions of the Church conceived upon that diſtreſſe: *We ſat down and wept when we remembred thee O Sion: If I forget thee (Oh Ieruſalem) let my right hand forget her cunning; yea, if I prefer not thee Ieruſalem before my chiefeſt joy.*

And in the firſt of *Samuel*, 4.19. it is noted unto the everlaſting praiſe of the Wife of *Phineas*, that when the *Philiſtims* prevailed over the people of God, and one trouble came upon her on the neck of another, as the taking of the Arke, the fall of her father, the death of her Huſband, & the overthrow of the Hoſt, &c. Yet above all, the report of takeing the Arke of the Lord, it was a

wound unto her ſoul, haſtned her travaile, & called her child *Ichabod*, that is, *no glory; or the glory is departed from* Iſrael, *becauſe the Ark was take.*

*Uſe* 1. Well, if the Lord ſhould afflict us, and ſhould threaten to deſtroy us, to remove the Goſpell, to take away his zealous and faithfull Miniſters, to make the golden Bells of *Aaron* yeeld no ſound; what are we to doe? Namely, this muſt be our refuge, we muſt flye unto God by true & hearty prayer, bewaile our ſins, acknowledge and truly confeſs them to God, ply the Lord with prayers and teares, Ia. 5. for the prayer of a righteous man is of endleſſe force. Now, if the prayer of one righteous man bee of that force and ſtrength, how much more avaliable are the prayers of hundreds or thouſands, that are gathered together in one? One Cord may eaſily be broken, but a three-fold Cord cannot eaſily be broken. *Elias* is called the Chariot and horſmen of *Iſrael*, becauſe by faithfull prayers which hee had made unto God, hee could do no more for the defence of Gods holy

Church, than an Army of Souldiers.

Seeing the troubles of others must move pitty on our selves, then woe un to them that are secure, that laugh when the Church weepeth, that live in bravery, when as the Church is in sackcloth and ashes, that feast, when the Church doe fast. This was the practise of those that lived in time of *Esay*, 22. v. 12, 13, 14. *In that day did the Lord of Hosts call unto weeping and mourning, to baldnes, & girding with sack-cloth: And behold joy and gladness, slaying of Oxen, and killing Sheep, eating flesh, and drinking, for to morrow we shall dye.*

Hereunto accordeth that of the Prophet *Amos*: *Amos* 6. *Woe to them that are at ease in Sion, &c.* where we see hee pronounceth the woefull estate and condition of those who lived without regard of the judgements of God layed upon the Church. And certainly the times wherein wee live; do call upon us to the practice of this heavenly and Christian duty.

But much more are they condemned,

ned; that are so far from pittying the Churches troubles, that (rather without all naturall affection, as if they were born of Wolves, or nouriſhed of Tygers) ſeek to cut the throat of the Church, adde unto their afflictions, & make the burthen heavier, even of them that are ready to fall. This doth the Prophet ſpeak of ſuch: *Pſ.* 69. 20. *They perſecute him whom thou haſt ſmitten, and adde unto the ſorrow of them whom thou haſt wounded.*

*Doct.* 4. Prayer for the Church, a Chriſtian deny.

In that the Prophet *David* doth not pray for himſelfe alone, but is mindfull of the whole Church and people of God, and therefore prayes for them, that God would bleſſe them, and defend them: Hence we do obſerve, that it is the duty of every Chriſtian man and woman, that bee true members of the Church of God, not onely to pray for themſelves, but alſo to pray unceſſantly for the Church of God, that God would be favourable to his people, bleſſe his children, and ſeek the welfare of Gods Church.

This wee may ſee by the example of

of *Abraham*, *Gen.* 18. who prayed for the *Sodomites*, that they might bee ſpared. This we may ſee in *Nehemiah*, *Nehem.* 1. 3, 4. who mourned, faſted, and prayed unto the God of Heaven, when he ſaw that the Church was in miſery. And this affliction was in *David*, when he ſaith, *Pſ.* 137. *We ſate down and wept when we remembred thee O Sion.* And when the people deſired *Samuel* to pray for them, 1 *Sam.* 12. 32. he ſaid, *God forbid that I ſhould ſin againſt the Lord, and ceaſe praying for you.* This *Paul* performed to the *Romans*, *Rom.* 1. 9, 10. *God is my witneſſe (whom I ſerve in my ſpirit, in the Goſpel of his Son) that without ceaſing I make mention of you in my prayers.* Wee muſt pray at all times, & in all places; in the *Ægiptian* Palace with *Ioſeph*, in the *Babyloniſh* Court with *Iſaiah*, in the Whales belly with *Jonas*, on the ſolitary Mount with our Saviour, with *Peter* in Priſon, with *Paul* on the Sea-ſhore, and with *Sylas* in the Stocks; and therefore let us pray (my beloved) with unfeigned hearts, and with elevated

elevated ſpirits, that our devotions may mount the Heavens, to God the Father for the peace of *Ieruſalem*; and for our reward, it is here promiſed to thoſe that do it, that they ſhal proſper.

So that wee ſee here it hath beene the practiſe of the Church and the people of God, to pray for the Church of God, and that indeed for ſundry reaſons.

Firſt, it is Gods Commandement, that wee ſhould pray for the Church of God: *Pray for the Church, or peace of* Ieruſalem; that is, for the good and flouriſhing eſtate of *Gods* Church and people. Pſ. 122.

Secondly, as it is *Gods* Commandement, ſo it is for our own good, becauſe wee ſhall fare the better for the common good of *Gods* Church: *They ſhall proſper that love thee.*

Thirdly, we are or ſhould be members of the Church of *God* whereof Chriſt is the onely head. Now then, Members of one and the ſame body ſhould procure the good one of another: and therefore if it ſtill goe ill with

with the Church of God, it cannnot go well with us,

How did *Moſes* plead with God ſundry times for his Church and people? So *Nehemy*, he faſted, and prayed for the Church in miſery; and for the City of his Fathers, Jeruſalem. Ex. 23.

And as it is the duty of all in generall to pray, and procure the peace and proſperity of Gods Church and his people: So eſpecially ought Kings and Magiſtrates; who are the Governours and Leaders of Gods people, and his Lieutenants upon earth: Secondly, Miniſters are bound to pray for Gods Church, and the peace of *Ieruſalem*, which is the object of our prayers.

Now there be three ſorts of peace which we muſt pray for: Firſt, the peace of Conſcience: Secondly, the peace of the world: Thirdly, the peace of Heaven; now we may read in *Matthew*, how the Devils themſelves have a peace; for when Chriſt came, and did appear to them, they cryed out *what have we to do with thee, O thou Jeſus, art thou come to torment us before*

*before our time*? which ſhewes they have ſome peace, though Devills. Then there is a ſecond peace, which is wiſhed by all people, which was denounced at our Saviours birth by the Angels, ſaying, *Peace on earth, & good wil towards men*: But the chiefeſt peace that we muſt pray for, is the peace of Heaven; where is comfort and diverſity of pleaſure: God is the Author of peace, becauſe of his Majeſty and of his glory. Thirdly, peace on eart; which is the preparation to happineſſe; and peace muſt bee firſt obtained and had, before we con enter into glory: then peace. & charity, and hope will ceaſe, but love and glory never ſhall have end, but bee permanent, and of eternall durance: this peace which *David* deſires, is for his owne people, and for Jeruſalems ſake that great City: Oh pray for the peace of Jeruſalem, which is an act of Charity; then it follows, they ſhall proſper that love it; there is the bleſſing promiſed to thoſe which pray for the Church of Jeruſalem.

*For* Sions *ſake I will not hold my peace*

*peace, and for* Jeruſalems *ſake I will not reſt, until the righteouſnes therof break forth as the light, & the ſalvation therof as a burning Lamp. I have ſet a watchman upon thy wals, O* Jeruſalem, *which all the day, and all night continually ſtall not ceaſe: yee that are mindfull of the Lord keep not ſilence.* Verſe 6.

If this be the duty of all men, to labour to procure the welfare and happineſſe of Gods Church and people: then moſt woefull is the Eſtate of all thoſe that hinder the true worſhip and ſervice of God, when wicked men (like to blondy *Saul*) ſhall breath out threatnings and ſlaughter to the Church of God. Wel, we ſhal read in the Word of God, as alſo in the acts and monuments, wee ſhall ever finde the end of perſecutors to bee exceeding horrible, and very fearefull: ſome of them were ſtricken downe with preſent death, ſome dyin deſperately, and deſpairing of Gods mercy, ſome run mad, & other the like fearfull ends, which might admoniſh all perſecuting Tyrants, and bloudy enemies of the Church, Verſe 3. Act. 9. 1.

to alter and change their cruelties, and no more to persecute the poore Church and Children of God lest they be plagued in like manner.

*Be favourable.*

*Doct. 3. Liberty of preaching one of Gods favours.*

THat is, so blesse thy poor spouse, that in it thy servants, the Holy Prophets, may ever preach the sacred Word, that thy worship and service may sincerely be performed, and thy name called upon; the number of the Elect may be encreased, and many soules saved. Hence we learn, that it is the great favour and mercy of God to any Church or people, when the Word and Gospell of God is soundly and sincerely preached, and the Sacrament duly administred: when the people may with liberty and comfort come together to sanctifie Gods Sabbath, to call on the Lord in his Sanctuary, to worship the Lord in his holy House.

And surely we do see here, what great cause we have to blesse the holy name of God in this Land, how gracious the Lord hath been unto us above all Nations that are round about us

So

So on the contrary part, it is a great and grievous judgement of God to want faithfull Miniſters, and holy ſervants of God, when God ſhall cauſe the golden bells of *Aaron* to ceaſe, it is a token of Gods diſpleaſure with any people, Towne, or Kingdome, then the Lord frownes upon them, and is exceeding angry with them, and then wo to that Nation, or County, when the Lord departs from them: when hee ſhall take away their watchmen, when he ſhall deprive them of their faithfull Miniſters, when he ſhall take away his Word and Goſpell. The Lord threatens this as the greateſt of all judgements: then comes in ſin, ignorance, prophaneneſſe, impiety, Idolatry, ſuperſtition, and all manner of ſin, till the Lord come with his judgement to deſtroy them. Amos. 8 11. Rev. 2.

Seeing it is ſo great a token of the Lords diſfavour, of his anger, and diſpleaſure againſt any Church or Kingdome, oh then let us repent of our ſinns, let us intreat the Lord not to bring this judgement upon us, but ra- *Vſe* 1.

rather to humble us by any other means, as it pleaſeth his Majeſty.

*Vſe 2:* This condemnes a plain dotage, & fooliſh dreame of ignorant perſons: Oh (ſay ſome) it was never a good world ſince we had ſo much preaching; but in time of Popery then all things were cheape: And ſo they gather by outward peace and tranquillity, that God loved them, and liked of them: But we ſee here, howſoever many poor ſouls may deceive themſelves, it is a ſingular favour of God to a people, when hee gives them his Goſpell to bee truly preached and taught to them, when they may call upon him in publick & privat; this is a ſpeciall favour of God: but where this is wanting, *Where propheeying fails, the people periſh.* *Pro. 29.* For where the Word of God is not preached, and the people taught, there they are ignorant, blind and prophane, and all manner of iniquity abounds; and where ſin abounds, there the curſe of God muſt needs hang over the heads of that people: For where the Word is not preached, & the people taught, though

though they abound in al prosperity, yet it is not so great a favour as they think it to bee, nay, it may bee a judgement unto them; for what are they the better to have peace, & plenty, ease, and liberty, when they want the favour of the Almighty? For every blessing is not a benefit.

*According thy good pleasure.*

THese words containe the ground of his Request: namely, the endlesse mercy and favour of God in Jesus Christ, not any goodnes or worthines of their own, of *David*, or the peoples: but he builds his faith & Petition on *Gods* meer mercy in Christ.

*Doct.* 4. Faith must not rest upon others merits.

Hence we learn, that we must build our faith not upon any goodnes, desert, or worthinesse of our owne, but upon the alone mercy and good pleasure of God: *Dan.* 9. Hee doth confesse it is true, that they dare not appeare in their own name or worthines, but only in the mercy of God in Christ: *To us belong shame and confusion of face; but Lord for thy tender mercies sake hear us.* Dan. 4.

When

When the Church of God was in great affliction, they acknowledge it the Lords great mercy they were not consumed for their sins, *Because his compassion failes not*: So then let us know that wee must lay this ground of all our prayers, even on Gods endlesse mercy in Christ, not our owne worthinesse.

La m3 22.

*Vse* 1. This condemnes all such pride as the Papists are guilty of, when they do lean so much upon their own merits, worthinesse, and deserts; and think God should hear them, and help them for the same: yea, they make Saints and Angels Mediators, whereas we must onely relie on Gods mercy in Christ for all good things.

*Vse* 2. Seeing *David* doth build his faith and prayer upon Gods mercy alone, without any respect of his worthinesse or goodnesse of the people: wee learn in all our prayers to rely wholly on Gods mercy, and not thinke that wee are worthy to be heard for our own worthinesse or deserts: No, no, let us confesse and say, *Not unto us, O Lord, not unto us, but unto thy name.*

*name be the glory*: for we are not worthy of the leaſt favour.

Many of us when wee are at our prayers in the Church, be led away with a world of fancies, and mingle our Devotions with the cares and thoughts of the Word, and inſtead of lifting up our hearts and hands to God, to beg mercy and forgivenes for our ſins, wee lift up our eyes to ſee what new faſhions we can eſpie; and if not ſo, then we hold up our heads on high, thereby to ſhew our pride; or otherwiſe on our elbowes, are ſleeping in our Pewes or Seates: but let mee tell thoſe that ſleepe in the Houſe of God, in the time of Divine Service, or Sermon, they are dead to God already, & the Preacher (may be ſuppoſed to be) preaching their Funerall Sermons. O let us take heede wee bee not overtaken with any of theſe infirmities, or if we are, or have bin, let us ſtrive earneſtly and ſpeedily to forſake them, leſt we are ſuddenly taken away by the hand of death; as was *Herod*, & *Ananias*, &c. Therefor let us watch with the Lord one *Note.*

our

*Exhor.*

hour by prayer, and especially upon his own Day, and in his owne house; for prayer is an Antidote against all the poysonous darts and inticements of Satan; it elevates our thoughts and meditations on better things than ever we can here enjoy, it takes away our affections from the vaine and momentary delights of this wicked world, and by the grace of God may be a meanes to strengthen us against the strongest assaults of Satan, to his utter ruine of us: for if Satan but once perceive that we begin to have but a thought of prayer, hee then steales away presently, & dares not approach to attempt us. I can assure you, Prayer is powerfull, profitable, and delectable, powerfull it is, for it is the key of Gods Cabinet, which opens the blessings of God to man; it is a cure for all diseases, and a remedy against all despaires: for in the depth of all our sorrowes, nothing is so comfortable or profitable as prayer: it steeres and keepes the heart in the right way, from many other inconveniences, and evil imaginations; for

our

our bodies are the cages of unclean-birds, when indeed they ought to be the Temples of the Holy Ghost: not are the best of our actions but unjust, & our devotion only eloquence of words, mingled with worldly cares and distracted thoughts: O let us remember this, that our Consciences cannot die with us, nor yet die within us, but will arise and open it selfe at last, though our sins were never so secretly & closely kept or hid from the eyes of man, yet the All-seeing eye of God, by our own consciences shall witnesse against us: therefore let us pray for a heart of Repentance now in the time of Grace, and under the Gospell. It was the saying of that old practitioner St. Paul, pray continually (saith he) and it should be our daily prayer, Lord so strengthen us, that our prayers may be effectuall before thee. To pray twice a day every man ought to do; this he may doe, more he can doe, lesse he cannot do: Let us therefore every Morning sacrifice our first born unto God, that is, our first thoughes; and in the

evening (ur last thonghts : our prayers doe circumvent Satans inversions. It is prayer which pleases God, and our prayers are as so many corde:, which binde us to the hornes of the Altar. Oh how many men can sweare by their faith, which never pray by their Faith; and when they goe to bed and rise againe, never acknowledge Gods mercy to be renewed unto them, but like a dog shake their ears and so fall to drinking, and eating, and swearing. O that men were as full of getting grace, as many men are desirous to get wealth; but most men in these our sinfull and latter dayes, pray for Riches, seeke after lands, pursue honor & pleasure; projecting and beating their braines how to increase Riches, which are the fading blossomes of this earth; whilst in the meant time( like the Rich man in the Gospell) which had all things at his command; his barnes full, one of corn, and the other of sin: but observe what became of him for all his Riches; hee went to bed, but he never awaked again, for that very night his soule

soule was taken from him. None of Gods Children we ever read of did so, their prayers were otherwise; it cost them many sighs, and tears to have the knowledge of God, and of their sins; thereby to subdue the corruptions of their bodies, and to have dominion over the world, and the inticements thereof. This was *Davids* prayer and supplication to God; to pray him in his good time and pleasure, to build up the Wals of *Jerusalem*; that is, the breaches and divisions of the Church, which was torn, and rent by reason of his sins, prayer overcomes, but prayer was never overcome. *Hezechias* prayer shall prevaile, *Elias* his desires granted; the *Ninevites* Repentance caused showrs of mercy, in stead of Vials of wrath: this may make us to have strength and power, as further when we see, prayer stops the mouth of Lions, as it did when *Daniel* was flung into their Den: it is a *Samp*sons lock, which puls the whole house upon the *Philistims* heads: it can make a Prison a palace, as it did to *Joseph*: it can open

the prison doore, as it did to *Peter*; it can divide the Sea and make it like a wall on every side, as it did to the children of *Israel*. Prayer I say is a messenger of God, it drives away the enemy of our souls, : nay, it will subdue our bodily enemies, and mollifie their hard hearts : Prayer doth remove the poyson of sin from our souls, and it brings all true joy and comfort to our hearts : it is better than either Oyle or Wine, though with abundance of increase : therefore I say, he that will rejoyce continually, let him pray without ceasing, that is, as often as he hath opportunity, or at the least twice a day ; for prayer will be no hinderance to any man, no more then a man that is in a journey, and doth alight to refresh himself, or to mend what is amisse. If thou answerest and sayest, thou shalt lose a customer, I will tell thee, thou shalt get Grace and Favour of God ; if thou hindrest thy selfe in the sale of thy goods, and trade, thou shalt get knowledge: and with *Mary* in the Gospell chuse the better part, and receive

receive the greater glory, &c.

O Let us ſpare ſome time in the morning to pray to our God, and let us entertain with cheerfulneſſe ſuch a cuſtome into our hearts; we have not ſo great a task impoſed upon us, as to take all the paines for our bodies, and none for our ſouls; unhappy ſhall he be for ever, who prefers his Mammon before his God. He that to keepe his body ſhall ſell his ſoule, ſhall when too late repent ſo unhappy departure. How fearefull a change ſhall he make, who to gaine an applauſe on Earth, ſhall loſe a reward in Heaven; Let us not deceive our ſelves, only he ſhall receive a crown in Heaven, who hath bin a faithfull ſervant on Earth. Whoſo doth truely endeavour to be of the Church militant, ſhall undoubtedly have a part in the Church triumphant: if we ſhall follow the works of grace here, we ſhall never goe without the works of glory hereafter: And ſo I come now to the ſecond part of the Verſe, which is Davids earneſt Requeſt, and Prayer to God, *And build up the wals of* Jeruſalem, &c.

*And build up the wals of Jerusalem.*

The second part of the verse

THis is the second part of the Verse, wherein hee intreats the Lord not to hinder the building or erecting of his Temple for his sake; but rather to inlarge and make up that same breach which hee had broken downe by his foule and bloudy sins: As if he should say, O Lord, I have by my sins done what lies in my power to hinder thy Church, and to plucke downe the wall of thy protection; yea, to lay them open to the sword of the enemy, and to all thy judgements. But I pray thee (O Lord) that thou wouldst in mercy make up that breach, *Build up the wals of Ierusalem*, the City wherein thy Temple is built, and thy Name is called upon, the seate of thy worship and service.

*Doct.* 5 Sinns of the Magistrate provoke Gods anger very highly.

Doth *David* confesse, that by his sins of Adultery and Murther, he had done what lay in his power, even to pull downe the wals of Gods Church and people, even to lay them open to Gods judgements, plagues, and punishments? Then hence we learne, that

that the ſins of the Prince and Magiſtrates, and chiefe Rulers, as Kings, Queenes, &c. they doe caſt the whole people and Kingdome into great danger, and provoke Gods anger againſt them, and open the Floodgates of Gods vengeance: for their ſins be as their perſons be, and a ſmall ſin in a great Magiſtrate, in a Miniſter, in a King, is a great ſpot, and a foule blemiſh. The *Ægyptians* were all afflicted by reaſon of *Pharaohs* tranſgreſſion. So we ſee that when *Achan* ſinned, though no great man, yet it brought the curſe of God upon all the people; So in the dayes of *Saul*, *Achab*, *Ioram*, and the like; when ſuch Kings lived in impiety, Idolatry, and did ſo perſecute Gods people and Prophets, we ſee in the Word how God did plague both them and their people.

The Reaſons why the ſins of the King doe inwrap the people in that judgment of God, is this: becauſe looke how the King is, ſo (for the moſt part) are the people: if he be an Idolater, ſo are they: for looke how

the King is affected, ſo be moſt of his Subjects.

*Vſe 1.* Seeing this is ſo, that the ſin of the Prince and the chiefe Magiſtrate, is ſo great a meanes to pull downe Gods judgement upon the whole people, & wraps them up in the like judgement, as wee ſee in *David*, who for his ſinne of numbering the people, 70000 were ſlaine. We learne hence, that it is a great mercy of God, to have ſuch a King as walkes with God, is carefull to honour God, and to live in his feare; for then he ſhall nt onely procure a bleſſing upon himſelfe, But on all his people and ſubjects: And the contrary is a fearfull iudgements of God upon a Land, when he gives them wicked Kings and Princes.

2 Sam. 24.

Eſ. 3. 1, 2

*Doct. 6.* A penitent will ſeek to build up that which before he had pulled down.

We learn by the example of *David* that thoſe who have by their ſinnes hindred the good eſtate of Gods Church and people, whether King, Prince, Magiſtrate, or Miniſters, if they do truely repent, they wil be as carefull to build up the wals of Gods Church againe, to pray for it, to pro-

procure the good of it. Saul did persecute the Church, hee sought the ruine of it, and to pluck out the throat of poore Christians, and to sucke their bloud, but after he was wounded and humbled, he became a Preacher of the Word, and sought to build as fast as ever he pulled down before. Acts 9. 2 Cor. 33, 14.

Well then, hast thou heretofore hated Gods Children, persecuted them, reproached them, sought to hinder the good of Gods Church & people, and the Gospell of Christ? If thou dost ever repent, thou must shew it in this, in loving Gods Children, furtherings Gods Truth, upholding Christ Kingdome, and glorifying his Gospell, else thou dost never soundly repent. Hast thou by evill example, by a sinfull life, by negligence of holy duties, by lewd advice and wicked counsell, drawne and allured others to sin, & to bring Gods judgements upon them? if thou dost truely and earnestly repent, thou shalt bewaile this sin, and pray for them whom thou hast thus wronged. Vse 2.

*Doct. 7.* A man cannot Pray til he repent.

Againe, out of the whole verse marke this lesson and instruction well, namely, that *David*, who before durst hardly approach unto God, & open his mouth in prayer for himselfe, yet now upon his Repentance and reconciliation with God, is bold to pray for others: yea, to pray for the whole Church of God. Hence we learne, that as long as a poore mortall man lives in sinne without pardon & true repentance, he cannot pray for himselfe, he cannot and dares not open his mouth unto God to pray for himselfe, much lesse for others; but when hee shall truely repent, turne to God, after he is reconciled to God in Christ, then he can come with much boldnesse unto God, & pray for himselfe and others also: *when thou art converted, strengthen thy brethren*: shewing, that till he was converted, he could not helpe nor strengthen his brethren.

Seeing before men and women be converted and doe repent, and be at peace with God, it is impossible they should pray for others, or doe any good

good: This ſhould firſt admoniſh all Miniſters of the Word of God to repent, and to be at peace with God, for otherwiſe it is impoſſible for them to pray for others, or doe any good thing to pleaſe God. And though they teach and preach the Word, yet they ſin in it, and pleaſe not God; and cannot performe one ſpeciall part of their Office, namely, to pray for Gods people effectually.

## VERSE 16.

*Then ſhalt thou accept the ſacrifice of Righteouſnes, even the burnt Offering & Oblation: then ſhall they offer Calves upon thine Altar.*

IN this Uerſe is contained the fruit of Gods mercy and favour, both to *David*, & the people, and the fruit is double.

Firſt, in regard of God, that hee ſhall then accept, and be well pleaſed with their ſacrifices.

Secondly, in regard of *David* and the people, they vow and covenant with the Lord, to offer praiſe and thanks

thanks unto God for so great a favour and blessing.

*Then shalt thou accept the sacrifice.*

AS if he should say, O Lord, when thou shalt thus be favourable to thy poore spouse the Church, and forgive my heinous offences, and make good that breach which is broken by my filthy sins, then shall thy mercy be seen, in that thou shalt accept of our sacrifices, and such duties of thy service & worship, as we shall performe unto thee.

The Doctrine is this: when a people or Kingdome do repent & turn to God for mercy, amend their lives, so as God is reconciled unto them, then he doth accept of their Sacrifices, Oblations, Prayers, &c. being done in Faith and Repentance: but so long as they live in sin without Repentance, the Lord being not reconciled unto them, he esteemes not of that they doe.

Vse 1. Seeing the Lord doth then accept of a people, when they repent, and be reconciled unto God, amend their sinfull lives: Let us learne from this

Doctrine

Doctrine, that if we desire to have the Gospell continued, our peace prolonged and the service and worship of God to be established, there is no other way but this, to seeke to God by true Repentance, to get our sins pardoned, and to be at peace with the Almighty.

Oh then repent and amend; for if you will not repent, and amend your workes and waies, the Lord our God wil not accept of us, nor regards us: *Ier.* 7. Yea, he will remove our *Candlestick* from us, *Rev.* 2. that our golden dayes shall have an end, and our mirth shall be turned into mourning, and our light into darkenesse.

*The sacrifice of Righteousnesse.*

THat is, such sacrifices as are done by the prescript rule of the Holy Word, such as God requires, and in that right and lawfull manner which hee commandes in his holy Word. Now the sacrifice of a troubled spirit is the Incense of Teares which God did accept at Davids hand: for they that sow in teares shall reape in joy, as David did; for he found more com-

comfort after his confession than hee did before.

*Doct.* 1. What be those sacrifices that God doth accept of.

Hence we see what be those Sacrifices which the Lord accepteth of in his Worship and Service: Namely, *The sacrifice of Righteousnesse*, that is lawfull Sacrifices, allowed and warranted by the Word of God, and such as being lawfull, are performed in a right and holy manner, according to the prescript rule of Gods word: But as for the Sacrifices which are not warranted by the Word of God, nor done in a lawfull and holy manner, according to the rules of Gods word, the Lord careth not for them.

Now it may be asked, how *David* can say, *The Lord accepts sacrifices*, seing in the former verse he said, God doth desire no sacrifice? Now he here affirmeth, that the Lord shall accept the Sacrifice of Righteousnesse.

*I answer*, That such Sacrifices as are offered with opinion of merit, as the *Iewes* did, who thought by offering a Beast that God was satisfied, & so they might be bold to live in sin; and such as they offered (without faith

faith and Repentance) the Lord esteemed not of them. No, let every true penitent sinner, like *David*, offer the Sacrifice of prayer & Thanksgiving; and of a contrite heart, which is more than all outward Sacrifices; for those who doe truely repent, and become good Christians, are termed, or called Gods Manuscripts, wherein he writes his Lawes, and by them relates his will to others, that is a true Sacrifice to have a penitent heart. No incense will God accept of, but our true and penitentiall tears, no Sacrifice but Prayers, put up to him in faith; no Mediator but his Son, and our onely saviour Jesus Christ; who is the Son of his love, and the Lambe of his bosome. God doth not looke so much at our actions, as at our affections, for God saith, *Son, give me thy heart*: He desires nothing of thee for all those gifts he hath and doth bestow upon thee from day to day, but thy selfe: therefore if thou wilt give God the best and truest Sacrifice, thou must present thy selfe for that Sacrifice: there is nothing bet-

better for a Sacrifice to present God withall, than our heart, nothing better pleasing to him then that: God commands the first born to be offered to him as a Sacrifice, and if wee will do that, we must then give him our heart, for that is the first thing that lives within us: other outward Sacrifice God is not pleased to accept; because it is corrupt, and God is immortall; and God being immortall, shall we present them with things that are mortall, and defiled? yea it must bee the heart, and a new heart, which must be created by Repentance; and that must come by our earnest prayer, and a fervent desire to heare the Word preached: for out of the heart comes grace and goodnesse; and out of the body comes onely naturall infirmities; therefore we must keepe our hearts with all care and diligence, for that sacrifice which is performed without the heart, is but a counterfeit and a ceremonious sacrifice; being assured, that *The sacrifice of a broken & a contrite heart, O Lord thou wilt not despise*

But

But here he saith, that God wil accept, and like of such as are offered in a holy manner, according to the Rule of Gods Word, That is when Sacrifices commanded of God are offered in a holy manner, as in Faith, Repentance, and Obedience, and not to merit any thing, but as exercises of Faith & Repentance, and types of Christ Jesus, to lead them unto him, and as testimonies of their thankfulnesse to God, and so far forth as they served for the furtherance of Gods glory, and the edification of his Church

The Doctrin then is clear, that it is not left to man to ordain and appoint the service & worship of God, to put in what he will, or to put out at his pleasure: but if we wil have our sacrifice and worship of God acceptable and truely to please God, we must give the Lord leave to commend and prescribe what he thinketh good, and we must not dare to adde any thing of our owne, nor to take away his worship and service: *Deut.* 12.8.32. we are forbidden to

adde

adde or take away any thing from his Laws, in which he prescribeth the Rules of his worship: *Deut.* 32. 17. When the *Iewes* worship God, after their own fantasie, the Lord saith, they worship not God, but Devils, and the Lord holds it a vaine thing to teach his worship and feare by the precepts of man. So then all such Sacrifices of Righteousnesse bee the Worship of God, which be warranted by his Word; and nothing may go under the name of his Service and Worship, but that he prescribes in his Word.

This condemnes the greatest part of the Worship of God amongst the Papists, their seven Sacraments, their adoration of Images, and their praying to Saints, their abhominable Masse, their voluntary Poverty, and perpetuall Chastity; For which they can shew no word of warrant in all the Scriptures; and therefore it is no right Sacrifice, and ought to be abhorred.

This meeteth just with the common Christians, all men (though never

ver so vile) will confesse God must be adored; but when it is demanded, what is the sacrifice that God likes of, then they offer what they list themselves: Some imagine they serve God well with their good meaning, some, by their good doings, and by their good dealings; and civill honest life, so long as they think no harme, nor say none, they think they serve God as well as the best: Some think, if they rehearse and number over the ten Commandements, and the Creed, for prayers they serve God highly: but poore soules, is this all you doe in Gods service? Is here all the sacrifice you offer him? It is a cold and slender sacrifice. Let our Sacrifice which we offer God, be first exact and pure; secondly constant: first, pure, without Hypocrisie; and undefiled, without being mingled with earthly cares; and our hearts likewise free from envy and malice. Secondly, constant we must be in our Sacrifice, not serve God by fits and starts, or when we are at leisure; this is no true Sacrifice: we ought to do it exactly, and with

with Holineſſe and Righteouſneſſe as it becomes Chriſtians. In the old Law they offered the Sacrifice of burnt Offerings, a Lambe without ſpot, or blemiſh: ſomething was ſtill offered as an Oblation to pacify Gods wrath: now if we cannot offer that Sacrifice of a Lamb without ſpot or blemiſh, which is meant our ſouls, then let us bring two Turtle-Doves with us, that is our Love and Obedience; for the Turtle-Doves are ſo loving each to other, that they are never aſunder: if we cannot offer that ſacrifice, let us bring a paire of young Pigeons; that is, our ſacrifice of a contrite heart, ſighing, and ſorrowing for our ſins; for Pigeons they are alwaies mourning and ſorrowing; if we cannot pray, let us hold up our hands, if we cannot weep for ſins, let us ſigh out our prayers; if we cannot ſigh, let us labour to humble our ſelves; and if wee can do but this, then will God accept our Sacrifice and hear our Petition, and ſend us our deſires, even bleſſings upon bleſſings, both outward

ward and inward; outward in our temporall estates, and inward by spirituall and heavenly thoughts to our souls: and for the time to come, let us double our care and diligence, and take time while we have it; and take the balme of *Gilead* while wee have strength to apply it; for no man can work when night comes: when Death hath seised us, there is no Repentance to be looked for, no Sacrifice to be offered.

*Then shall they offer Calves upon thine Alter.*

IN this part of the verse is shewed what is the fruit of Gods mercy in *David*, and the people, namely this, that they will promise and covenant with God for their deliverance, to offer unto God praise and thanksgiving.

Hence we learn that it is our duty to bind our selves by solemn covenant and promise to God; that if hee will deliver us from misery, trouble, affliction, judgement, punishment, and from unreasonable men, that then we will offer him praise

*Doct.* 3 Solemn Vows a Christians duty

praise and thanksgiving, call upon him, serve and worship, him all our dayes: *Iacob* vowed, that if the Lord would be with him in his journey to keep him, and defend him in it, he would then build a house to God, and worship him there. *Iosias* made a covenant unto the Lord, and all the people with him; to serve the Lord, who did deliver him from the curse of the Law. *David* did often use this, to bind himselfe by a Covenant to serve the Lord, *Psa.*116. He payed his vowes hee made to God: So *Jeptha*, *Iudg.*11. vowed unto the Lord that he would offer sacrifice unto the Lord who gave him victory; and though the matter of his Vow was unlawfull, yet his Vow to honour God was the fruit of Faith.

Gen.28. 2.
1 Cor.3. 3.
Psl.116.

*Vse.*2. Well then, let us make our use of this Doctrine; and seeing it is not only lawfull, but also our duty, even for to make solemn covenants unto God, that if he will be favorable unto *Sion*, and build up the walls of *Ierusalem*; that if he shall deliver us from any danger, judgments, affliction what-

whatsoever, that we will be carefull to honour God, to be thankfull unto his Divine Majesty: Let us then make this Covenant with the Lord our God; let us vow obedience and newenesse of life, & let us say with *David, Ihave sworn, & am stedfastly purposed to keep thy righteous judgment.* So let us even take a solemne vow of our owne selves, that by the grace of Almighty God, wee will have more care to laud God, to honour him, to serve him, to call upon him: and accordingly let us be mindfull to performe the same; for the Lord will require al the vows we make unto him. Psl. 119.

This may stirre us up to remember what a solemne vow and promise we have made in Baptisme, to forsake the Devill & all his workes, the vaine pomp & glory of the world, that we will forsake the Devill, sin, and Sathan, so as we will not follow nor bee led by them, yea, that we will manfully fight under the Banner of Christ Jesus, and become his faithfull souldiers and Servants vnto our lives end.

This

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This is the Covenant which we have made every one of us in our Baptisme & entrance into the house of the Lord, before the presence of God, & his holy Angels, before the Congregation and Church of God: But (alas) we break it every day, and have neither care nor conscience to keep it. Well, let us know the Lord will one day require our Covenants and vowes which we have made unto him: He looketh that we should as well keepe them, as make them. Well then, wouldest thou be loath to breake thy vow, Covenant, or promise made to an honest man, especially being in thine owne power to keep it, and such a promise as the keeping whereof may procure thee much peace, liberty, and freedome? I know you would: O then let us bee as carefull to keep promise with God, and to renounce the World, the Devill our enemy, and our sinfull lusts, & let us be like David, to crosse the Devills snares and temptations; and let our bodies be no more the receptacles of sin, & transgression, which is the

the cause why our soules cannot heare the sweet Harmony of the blessed Angels, which if wee labour so to do, we shall bring much honour to the Lord Almighty, & everlasting good to our own soules.

*Doct.* 3 A publick thanksgiving after deliverance required.

And last of all, we learn hence, that as it is the duty of every Christian man & woman to pray both publick & private for the safety and good estate of the Church: so likewise it is our duty publickly to render thanks unto the Lord for deliverance bestowed upon the same. We may not be like to the nine Lepers who have wide mouths to beg, but neither heart nor mouth to give thanks for benefits received. It hath ever been the care and Religious custom of Gods Church and people after great & notable deliverances from visible and common judgements, to render hearty & earnest thanks to God in solem and publick manner. *Gen.* 8. When *Noah* and his sons and family were newly delivered from perishing in the Flood, the first thing hee did, he builded an Alter, offered sa-

fice, and called on the Name of the Lord. So *Moses* and the children of *Israel*, after their deliverance out of *Ægypt*, when they were safe, & their enimies drowned, did devoutly and publickly sing praise & thankes unto the Lord. *Deborah* and *Barac* did the like *Iudg.* 5. And the Iewes being delivered from *Hamons* Treason, *Heſt.* 10. they rejoyce and keepe a solemne day to sing praise unto God,

Well, let us bring this Doctrine to our selves; we are by Gods blessing the true Church and people of God, professing the Gospell of Jesus Christ truely, hating all superstition and idolatry, and for this cause we cannot want many enimies. The Papists, the most subtle, cruell, and malitious enemy of Gods Church, have often set upon us, assaulting us, sought to have invaded our King and Country, as in 88. by sundry Treasons to murder our late Queene of famous and blessed memory; and to destroy our gratious King, & Queene and all his Royall Posterity. But amongst the rest, & above all the rest

none comparable to that last Treason, which was most close, & in subtilly wrought, a long time in hatching, most bloudy and deviliſh, most barbarous and ſavage, threatning, and ſeeking to deſtroy & root out King, Councell, Spirituall and Temperall Magiſtrates ayming at the utter ſubverſion of our *English* Nation, both Church and Common-wealth.

And ſurely if we conſider well of it, I doe not ſee in all the Bible the like deliverance, ſo wonderfull and admirable.

1. Being ſo long a time in hatching and contriving, with ſuch ſecrecy and concealment.

2. Being under the ground in Hell as it were, in a place under the earth, deſiring darkeneſſe more then light, becauſe the deed was evill.

3. Being brought ſo near the execution of it, and never knowe nor ſuſpected before.

4. Being diſcloſed ſo ſtrangely, even by one of the Traitors themſelves, one of the chiefeſt Actors in that Tragedy.

5. Being so generall, so fearefull, & so monstrous, as it should not have bin to the destruction of one or two but of the chiefe of the whole land, King, Queen, Prince, Nobles, Judges, Bishops, in a word, the flower of the Kingdome: the want of any one whereof, were a blemish to a State, and would bring a ruine to a Kingdome.

Now do as *Ahashuerosh* did *Hester 6.* 1. Cause the Records to be read, & Chronicles to be searched, Ancient & Modern, Divine or prophane, amongst the Turkes or pagans; yea if Hell keepe any Records, search there, & see if you can patterne this Conspiracy, or matchlesse danger.

But there is no Councell against the Lord: Mans wisedome is foolishnesse, unto him, his greatest strength but weaknesse, his life but a breath, and his honour but a blast.

So then we see we have as great cause to render thanks unto the Lord as any people or Nation under heaven. That 5. day of *November* is a day to be remembred, and never to bee for-

forgotten; a glad & joyfull day, and we ought every one in publick and private to rouse & stir up our hearts in Thanksgiving unto the Lord; for it was the Lords doing, and it is marvellous in our eyes. Such a Plot, and such a deliverance it was, that the like was never heard of. We may read in the Scripture of sundry deliverances, yet not of such a one as this: Surely this horrible Plot was hatched in Hell. We may likewise Read, that God did send downe fire from Heaven to destroy *Sodome* and *Gomorrah*, but of a fire out of the earth to burn, and blow up a whole State, I never read of; this surely must needs be from Hell. This day was such a day that I hope will never be forgotten by our posterity; for if it be as the Papist doe labour and study exceedingly for to doe, perswading the younger sort that are under their tuition, that there was no such plot or conspiracy, and that no such thing was ever intended by any of their religion onely a trick, (as they say) put upon a company

of younger brothers, to satisfie some malitious & envious humours which were their enemies; so that I say, if this dayes solemnity were not inacted by the High Court of Parliament, and the whole body of the Kingdome, that it should be observer & kept holy, they would as they still do, labour to bring to passe that in a few years space it might be forgotten: which if we neglect to remember, and to give God thanks as I have said, by our prayers and almes, the very fowles in the aire will one day witnes against us, for an ungratefull & unthankfull generation. The Papists boast & brag much of St. Peter for their guider & director; which if they did but imitate and follow him, they would not do as they doe, but be of his mind, for he was humble & meek: but now they have left S *Peter*, & practice *Salt-Peter*, as they would have done, witnesse the 5. of *November*, and that likewise of 88. is this to follow St. *Peters* Religion, & direction? they may well brag of St. *Peters* Chayr, but they have not

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of his charity; judge yee my brethren, yea or no; for their Religion is rebellion, to kill Princes, to ſtab & poiſon Kings & Queens, their treaties with others Nations are only trecheries, faunings and diſſemblings, their matches will overwatch us if we doe not look to them better than with Match and Gunpouder, which (as I ſay) was laid as this day 45. yeares, to have blowne the whole power & ſtrength of this Kingdome up into the aire like Atomes, and Flyes in the Sun; take but notice, if ever you read in Chronicle, or Hiſtory, of the butchery of Kings, the depoſing of Princes, the Martyrdome of Religious Proteſtants, but ſtill a Papiſt & a Jeſuite had a hand in the plotting and deviſing of it; then judge whether their Religion be grounded upon Gods Word, or from any Sacred Writ, yea or no, or whether they have any warrant for this their diſſembling & diſguiſing their Religion with a cloke of knavery & envy, as they do being aſſembled together in one place. It is the

Day which the Lord made for the glory of his Name, let us rejoyce & be glad in it, For God brought and delivered us out of the Ægyptian bondage upon this day, nay, our Church & Country too from a day of darkeneſſe and Idolitry, to a day of light and Sun-ſhine of the Goſpell. Some of us had not bin living at this day, if their bondage & Plot had effected: God this day ſecured us from other Maſters that wee might ſerve him: and for this ought not we to render thanks, and praiſes? yea, or elſe let our tongus cleave to the roofes of our mouths.

Now it is not enought to keep that day as an idle holy-day, to reſt from labour and worke, to ring bells and to make bone-fires, to give our ſelves to eating and drinking and ſwill, to ſport and paſtime, for this is no honour unto God

1. But firſt, our thankfulnes muſt appeare in a moſt reverend & gratefull Commemoration and remembrance of this ſo great & wonderfull a deliverance: we muſt call it to mind,

mind, thinks of the greatnes o it; wee must declare it to our children & posterity, that when they shall aske the reason of it, we may cause and call upon them to bee thankfull: For the child that is unborne, is bound to laud God for it. *Ex.* 12.9. O taste saith S. *Gregory*, The Word of life with the pallate of thy heart, & remember how good & gratious the Lord hath bin unto us & our nation, and what deliverance he had done for us sinfull men: what shall we then repay the Lord for all his benefits, but only return him by a living sacrifice, praise and thanksgiving. And therefore let us daily ascend Heaven by our meditations, lest at the last day wee descend the contrary.

Secondly, we must sing Psalmes of praise & Thanksgiveng unto God in token of thankfulnes, & that publickly in the Church and congregations of Gods people.

Thirdly, we must come together into Gods house, to heare his Word & to call upon his Name, and that

is a ſpeciall part of our unfaigned thankfulneſſe. Oh how many men in theſe our dangerous and ſinfull times, live and do nothing on the Sabbath day, ſpending it after their own deſires! how many in this Kingdome on this day make their Chambers their Chappell, their Bed, their Pew, their ſnorting their devotion, their Cook, their Preacher, their Belly their God, new cloathes their Law and delight, and ſpend their time only in invention what will pleaſe their humours: Oh I fear my beloved, we have many of theſe ſinnes laid to our charge in theſe our evill daies, which God in his mercy cauſe every one to be heartily ſorry for them. We have even furfeited with the good things of this Land, as peace, plenty, and many other bleſſings we have enjoyed theſe fifty years.

Fourthly, we muſt teſtifie our thankfulneſs in moſt hearty and dutifull obedience, which is the greateſt and beſt ſacrifice, 1 *Sam.* 15. and if this be wanting, then all we do is nothing worth, *Eſay* 29. 13. So that for

for our generall deliverance, there ſhould be a generall thankſgiving in a generall reformation of the church and Common-wealth of our hearts and ſinfull lives; otherwiſe indeed we are unthankfull, if ſtill we live in ſin and Rebellion; then (notwithſtanding our keeping a day, ringings of Bells, ſport and play) if there follow no reformation of our lives, we may juſtly feare a more dreadfull judgement, if not utter ruine and deſolation to follow. Now alas where is this uſe of Gods mercy and our deliverance; where do the people reforme their lives, reforme their waies, grow more Religious, conſcionable, and carefull to heare, read, pray in their families; It is but a wonder of nine dayes, men make little or no uſe of it, but to talke of it and ſpeake of it. Oh let us not be ſo careleſſe of our owne good, but uſe our beſt endeavour for the amendment of our lives: which that all eſtates, and degrees of men may doe, the Lord grant for his mercies ſake. *Amen.*

## A Morning Prayer for A Family.

*Lord teach us to pray, that we may call upon thy Name: prepare our hearts to seek thee: And open thou thy merciful eares to hear us.*

ETernall and ever-living Lord God, Creator and continuall preserver of all things both in Heaven and in earth: By whose gratious providence as we were at the first wonderfully and fearfully made, so we are no lesse preserved and kept unto this present: We here the workmanship of thine own hands, desire to humble both soule and body before thee. And now Lord, we being here in thy presence, cannot but acknowledg and confesse against our selves our own unworthinesse to come before thee, to call upon thee, or to perform even the least Dutie that shall concern thy worship or glory. Our hearts alas are no better than sinks of sin, and a masse of all pollution and unclean-

cleanneſſe: and who can make that cleane that is taken out of any vnclean thing? The thoughts & imaginations of the ſame, muſt needes be evill continually, & wee unto every good wooke prove Reprobates. Yet, O Lord, ſeeing thou haſt commanded us to call upon thee, & haſt mercifully promiſed to bee preſent with thy Children, to hear their Prayers, and to grant their requeſts which they put up in faith unto thee: Oh Lord, this doth give us boldneſſe to come before thee; and in confidence of thy goodnes that thou wilt make good the ſame thy promiſe unto us at this time, wee here offer up unto thee this Morning Sacrifice of Prayer and Thankſgiving, humbly acknowledging & confeſſing from the bottom of our hearts, our manifold Tranſgreſſions and offences, which wee have continvally multiplyed againſt thee, in thought, word, and deed, from the beginning of our dayes unto this preſent time. Wee acknowledge O Lord, that our originall corruption in the which Wee were

were at the first conceived and borne, and from which there hath sprung forth the most bitter and unsavory fruite of sin, Apostacy, and Rebellion, to the great dishonour of thy Name, the wounding of our poore Soules and Consciences, and the evill example of others amongst whom we have lived: By the which O God, we confesse that we have justly deserved that thy wrath and indignation should be powred out upon us, both in this life, and in the life to come.

And therefore O God, we come not here before thee in our owne worthinesse, but in the worthinesse and mediation of Jesus Christ: beseeching thy gracious goodnes for his sake to forgive all our offences, our visible sins, our secret sins, our sins of infirmity, our presumptuous sinnes, against Knowledge, against Conscience, against thee, or against our Brethren, in the time of our younger yeares, or in the dayes of our knowledge, as wee must needs confesse, that in many things wee have

have ſinned all. We pray thee O God for Chriſt Jeſus ſake to forgive the ſame unto us, and perſwade our ſoules and conſciences more and more, that thou art at peace with us, and that all our ſins are done away in the blood of thy Son. And grant O God, by the aſſiſtance & direction of the ſame thy Spirit, that with more freedome of mind and liberty of will, we may ſerve thee in Righteouſneſſe and true holineſſe unto the end of our daies. And good Lord, begin not only repentance and true converſion in us, but of thy great mercy perfect the ſame: O lead us forward more and more towards perfection, increaſe in us that ſaving knowledge of thee, and of thy Son Chriſt, our faith in thy promiſes, our Repentance from dead works, our fear of thy holy Name, our hatred of all our ſins, and our love of thy truth. Frame our weak hearts (good Lord) more and more unto obedience unto thy holy and heavenly will, and teach us in all things to reſign our wills unto thy holy Will; and in

time

time of affliction, as in time of proſperity to depend upon thee; that wee may not looke too much upon our owne weakneſſe, but may ſtay our ſelves by thy power and promiſes

And good Lord comfort our ſorrowfull hearts and dejected ſoules that finde daily ſuch cauſe of humiliation in our ſelves, doing daily thoſe things which we ſhould not, & leaving undone thoſe good things thou commandeſt: Oh then let us be truely humbled for the ſame, and for thy mercies ſake give us better affections unto godneſſe, and power & ability to do that good thou commandeſt and requireſt at our hands: that ſeeking in all good things to honour thee, and to extoll thy name while we live heere, we may at the laſt behold thy face in glory.

And now Lord together with our prayers, we are bold to adde theſe praiſes unto thy great Name, for the manifold favours and bleſſings, the which from time to time thou haſt beſtowed upon us for this life, eſpecially for a better life. Wee thanke thee

thee for that it hath pleaſed thée of thy gracious goodnes to elect and chooſe us to ſalvation before the World was: for calling us by thy Word in time, for juſtifying us by thy Son Chriſt, and for giving us a certaine expectation of a better life when this is ended: As alſo for th happy meanes of our ſalvation, th Sabbaths, Word, & Sacraments. Oh it is thy great goodneſſe O Lord, that thou haſt not deprived us of them all, in as much as we have from time to time walked ſo unworthy of thy Love. O lay not to our charge our great unthankfulneſſe, that we have not brought forth more fruit of thy Word in our lives, but give us wee pray thee, that for the time to come wee may make more right ſteps to thy Kingdome. And we magnifie thy Name O Lord for all the temporall bleſſings which thou haſt in mercie beſtowed upon as, our health, peace, food, rayment, and for all the comforts of this life: O Lord, give us a right vſe of them that we may not abuſe them unto

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Licentiouſneſſe, but ſtir us daily by them to devote our ſelves unto thee & thy ſervice. We acknowledge thy goodneſſe towardes us the night that is now paſt, freeing us from many imminent dangers, both of ſoule and body, and give us ſweet and comfortable reſt: we beſeech thee to be with us this day, and all the dayes of our lives, and teach us to walke as children of the light, that thy Name may be glorified by us, others may take good example, & we our ſelves enjoy the peace of a good Conſcience, ſo as at the laſt we may come to Reigne with thee in glory.

Bleſſe the Churches & Kingdomes wherein wee live, with the continuance of our peace and true Religion; be gracious unto the King and Queene, and all their Royall Progeny. Bleſſe all others in Authourity, the Miniſters of thy Word, our afflicted brethren in body, o mind, or both, let it pleaſe thee O Lord to ſtay them and ſupport them in time of their diſtreſſe, and give unto them a happy iſſue out of the ſame, as it ſhall

ſeeme

ſeeme good unto thee. And fit us for harder times whenſoever it ſhal pleaſe the to bring the ſame upon us: And keepe us Lord in thoſe dayes by thy mighty power. And thus have wee commended our ſutes unto thee, humbly praying thee to pardon our wants now at this time in the performance of this duty: And thou that art privy to our wants better than wee our ſelvs are, wee pray thee to take notice of them, & miniſter unto us a gracious ſupply in thy own due time, even for Jeſus Chriſts ſake, in whoſe Name we conclude theſe our weake and imperfect prayers, in that perfect forme of prayer which hee himſelfe hath further taught us, ſaying, *Our Father which art in heaven, &c.*

## Evening Prayer for a Family.

*O Lord prepare our hearts to prayer.*

O Eternall God, and our moſt loving & merciful Father in Jeſus Chriſt, and in Chriſt our Father: It is thy owne Commandement that wee ſhould cal upon thy Name, & it is thy gracious and mercifull promiſe, that where

where two or three are gathered together in thy Neme, there thou wilt be preſent among them. We thy poor and unworthy ſervants, duſt and aſhes, yet the workmanſhip of thine own hands, are now bold to come before thee to offer up unto thee this Evening Sacrifice of prayer and thankſgiving. And now O Lord being here before thee, we cannot but acknowledge and confeſs even from the bottom of our hearts againſt our ſelves, our own unworthineſſe, that we are grievious ſinners, conceived in ſin, and born in iniquity, and whereof we have brought forth moſt vile fruits in our lives, to the great diſhonour of thy Name, the utter diſmaying of our own Conſciences, and the evill example of our brethren; by the which we have deſerved likewiſe thy vvrath and heavy indignation ſhould be povvred upon us, both in this life, & that vvhich is to come, in ſuch ſort as no creature in heaven and earth is able to reconcile us again to thy Majeſty, but only thy ſonne Jeſus Chriſt. We intreat thee therefore O Lord to be mercifull unto us: and as we acknovvledge our ſins unto thee, ſo be thou faithfull & juſt to forgive us our ſins, & to cleanſe us from all unrighteouſneſſe: Waſh us throughly from our vvickedneſs

edneſſe and cleanſe us from our ſinnes; for we acknowledg, O Lord, that againſt thee we have ſinned, and done our evills in thy ſight. Thou haſt been a guide unto all our waies, who alone art the ſearcher of the heart, and the tryer of the reins: To thee therefore O Lord do we come, to crave the pardon of our ſins, both for the guilt and puniſhment of the ſame, that ſo they may not draw down upon us, our deſerved judgment. And we intreat thee likewiſe as to pardon our ſins that are paſt in our lives, ſo to arme and ſtrengthen us againſt ſin for the time to come Oh we have woefull experience in our ſelves of the weakneſſe of our nature, how ready we are to fall from thee, and cannot keep ſo conſtant a watch over our own waies, nor over our own hearts, but ſtill are ready to ſtart aſide, O Lord direct us aright in the pathes of thy Commandements, let thy good Spirit lead us forth into all truth, and theſe hearts of ours that are by nature ſo fraught with ſin and wickedneſſe we pray thee alter and change: And bring into ſubjection daily every thought, and whatſoever thing elſe is in us, into faithfull obedience unto Chriſt: Let us find daily more and more the power of Chriſts death

death mortifying sin in us, and the efficacy of his Resurrection, raising us daily out of the grave of sin, unto newnesse of life; and give us Lord that we may dedicate our selves, our souls and bodies to be lively, holy, and acceptable Sacrifices unto thee. Let thy love shewed unto us, constrain us to love thee again, who first loved us. Thou O Lord, hast made us, and not wee our selves; thou hast made us not beasts, but men and women, yea, after thine own Image: thou didst preserve us in our Mothers womb, and didst nourish us when we did hang upon the breast: thou hast still in mercy provided for us, and heaped upon us many blessings, which others want & stand in need of. Oh Lord, grant us a right use of all thy mercies, especially for that thou hast let us live in such a happy season of thy Gospell, in a time of peace and prosperity, wherein thou dost by thy Word continually call at the door of our hearts, and laboureſt our conversion. Oh Lord, we can never sufficiently admire thy goodnesse herein, and the rather because we have from time to time walked so unworthy of thy love. Forgive us O Lord our unthankfulnes herein and let us now walk as children of the light. Oh it is too much Lord

10 OC 61

that

that we have ſpent the time that is laſt paſt, according to the luſts of the fleſh: give us grace that we may ſpend that ſhort time that yet remaineth according to thy Will: ſet before our eyes the ſhortneſſe of our lives, the day of death is ſure in the end, unſure in the time, that we may be fully prepared for that ſecond comming of our Saviour unto judgment. And now in the time of our proſperity, Lord teach us to think of the time of adverſitie, and in the time of our health, let us remember the time of ſickneſſe & the hower of death, which ſhall come upon all fleſh. Oh let us be mindfull of our latter end, let us number our daies aright, that we may apply our hearts unto wiſdome, and ever mind that reckoning and accompt which one day we ſhall give unto thee. Make us while we live here to bee humble-minded toward our brethren, that we be lowly in our own eyes, that we get contented hearts, pure affections, chaſt minds, and wiſe behaviour, and all other gifts of thine own Spirit, that may adorn us in thy ſight, and may adde unto the credit of thy truth we profeſſe.

And good Lord, we pray thee accept of our thankſgiving unto thy Majeſty for all thy mercies and bleſſings from time

time to time bestowed upon us for this life and for a better. Wee praise thee for our election, vocation, justification, sanctification, continuall preservation, and the assurance that thou hast given us of a better life when this is ended: as also for all temporall blessings, health, weal h, peace, & prosperitie: for thy goodnesse extended towards us for this day past, that thou hast gone in & out before us, and freed us from many dangers of Soul and bodie, & brought us with peace and comfort unto the beginning of this night. Lord watch over us by thy Spirit & presence; give us a holy & sanctified use of our rest & sleep and fit us for the duties of the next day; especially O Lord, fit us for that Day which shall never give place to night, & grant unto us all good things that thou in thy wisdome knowest more expedient to give, than we to ask, even for Jesus Christs sake: to whom with thee O Father, together with the blessed Spirit, we acknowledge to be due and desire to give all honour and praise and glory, both now and for ever. *Amen.*

10 OC 61

*FINIS.*